THE EARNEST OF OVR INHERITANCE:

TOGETHER WITH A DESCRIPTION OF THE NEW HEAVEN and of the New earth, and a demonstration of *the glorious Resurrection of the bodie in* the same substance.

Preached at *Pauls* Crosse the second *day of Auguſt.* 1612.

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EARNEST
ITANCE:

TO THE RIGHT HONORABLE LEARNED AND RELIGIOVS

Lord, WILLIAM Lord PAGET, grace, peace, and all happines both temporall and eternall.

ALbeit (most noble Sir) the doctrine of the restitution of this whole vniuerse, and the renouation of the principall creatures therein contained, may be thought to bee curious, intricate, doubtfull, and to minister occasion of scorne, or errour to the ignorant and those that are carnally minded; and albeit the doctrine of the glorious resurrection of the bodies of the Saints in the same matter and substance, be doubted of, by the curious; denied by infidells; and impugned by diuers Heretikes and Atheists, yet both these doctrines and assertions, whereof the latter is an Article and maine foundation of Faith, are plainely proued by plentifull and preghant testimonies of Scripture, euinced by euidence of Arguments, and subscribed vnto by consent of the best Diuines both ancient and moderne. That there shall be, at the second com-

ming of our Lord Ieſus (which ſhall not bee before Rome be ruinated, and the diſperſed Iewes generally conuerted to Chriſtianitie) a glorious reſtorement and reformation of the world: Of theſe viſible heauens, with their lights, eyes, ſtarres: and of the earth, and (in all probability) of all ſuch, plants, trees, beaſts, birds, hearbs, which were created by God in the ſixe dayes, and which ſhall be found remaining at the day of the Lord, it is ſufficiently proued in this preſent Sermon. Yet that I may giue your Lordſhip ſome taſt and touch, theſe places and arguments immediatly following, are forcible, and duly to bee conſidered. Firſt, there ſhall be a *newe* (outward) heauen, and a *newe earth*, (new I ſay for qualitie but not for ſubſtance) *wherin dwelleth righteouſnes*, (that is) righteous men, yet by entercourſe, and not by any continuall reſidence. Secondly Saint *Paul* ſaith that is, wee know, that euery creature groaneth after this glorious libertie, therefore the Apoſtle taketh this reſtitution as a thing granted. Thirdly, the creatures ſhall bee *changed*, namely into a better forme, *ergo* they ſhall not bee eternally aboliſhed. Fourthly, the inward ſupernaturall and conſtant deſire of the creatures, to be fully and finally freed from vanity and the bondage of manifold abuſes, and withall (in their maner and proportion) to be reſtored into the glorious libertie of Gods children, doth euince as much. Fifthly, *ſinne*, the corrupting cauſe of the creatures, ſhall at the laſt iudgement wholy ceaſe, therefore the corruption and abuſe

Iſay 65.17. 2.Pet.3.13.

Rom.8.22.

of

of the creature; shall then likewise cease. Sixthly, God who is the God of order, and not the author of confusion, will at length, rectifie and reforme whatsoeuer hath bin and is, disordered and deformed. Seuenthly, Christ our mighty Sauiour, the second *Adam*, and the Lord from heauen heauenly must & shal cure euery wound, that the first *Adam*, and that sinne and Sathan haue inflicted. Eightly, the Apostle proueth the certaintie of eternall life, by the secret desire of the creature after this time; wherein it shall bee gloriously renewed. Ninthly, Gods elect must, and shal wholy recouer the dominion ouer other creatures, which by *Adams* fall, they haue (in great part) lost, and then *the meeke* shall (in their maner) *inherit the Earth*, and none but they, but now for the most part, Tyrants, and Gods enemies vsurpingly possesse it. Lastly, (to omit the generall consent of later and most worthy Writers) Saint *Theodoret, Ambrose, Oecumenius* &c. hold and acknowledge this particular restitution. Neither must it be thought that the Creatures renewed shall engender, or multiplie; for as there is, and shall be no engendring, nor multiplication of the Saints in heauen (notwithstanding the distinction of male and female shall remaine;) so shall there be no multiplication, much lesse in infinitum, of plants, beasts, birds, in the renewed earth. Touching the vse and end of the creatures, they shall serue to set forth Gods *power, wisedome, mercy, goodnes*, and shall serue for the Saints *delight & contemplation*, and not otherwise. And as for al other cauils

Matth. 5. ver. 5.

A Parable.

cauils and obiections of any moment. I suppose I haue sufficiently answered them in the booke.

Now that the bodies of Gods children (though for the present vile, mortall, deformed, miserable &c, shall at the last day arise againe in power, glorie, incorruption, and that in the same substance with all their parts and dimensions, in few words I thus demonstrate. First, the Scriptures of the old and new Testament do abundantly declare it.

Secondly, sundry types and figures of the old law, and the rising of diuers Saints, both in the old and also the new Testament, (at least) to a temporall life, are good inducements hereunto. Thirdly, the Saints bodies, being the Temples of the holy Ghost, and being redeemed by Christ, as well as their soules, must of necessitie bee glorified, as well as their soules. Fourthly, the resurrection is grounded vpon Gods almightines, and vpon his infallible promises. Fifthly, Christ our head, to whom we must be made conformable, arose againe in the same bodie and substance that hee died in, therefore our bodies shall in like sort, arise againe. Lastly (not to exceed the skantling of an Epistle) the bodies of the Saints must come to iudgement, as well as their soules; and therefore they must needes rise againe. Concerning the sundry and sweete comforts that the holy meditation of the Resurrection affordeth vs, I haue distinctly laid them forth in the Treatise. Wherefore the matter being so vsefull, so desirously heard in the greatest auditorie, and worthy of an hono-

Matth. 22. 29.

Phil. 3. 20.

honourable and iudicious Patron, I haue vpon iuſt cauſes, and due deliberation preſumed to entitle it to your Honour, and to commend it to your patronage: For firſt, to whom ſhould the dedication of it, of better right appertaine then to a *noble Cædar* in Gods Church: A *Mecenas* of learned men, a *Sheild* of Iuſtice, a ſincere *Iſraelite*, and to one that in *Stafford-ſhire* ſhineth, as the *Sunne* amongſt the leſſer *Starres*.

Secondly, your Lordſhip is knowne to be very learned, and ſtudious & a diligent hearer of your painefull and godly preaching Miniſter Maſter *Macham*: Laſtly, it hath pleaſed the right Reuerend father in God, and my ſingular good Lord, the Biſhop of Couentry and Lichfeild, in his reſpectiue compaſſion towards mee, to procure for mee, and ſeate mee in the vicaredge of *Coll-wich*, a fewe miles diſtant from your Honours dwelling houſe, and therefore I would be glad to haue ſo noble a protector neere mee. And thus, moſt humbly requeſting your Lordſhips fauour, and gratious acceptation of theſe my meditations, I betake your bleſſed Lordſhip, together with your moſt vertuous, and zealouſly religious Ladie, vnto the continuall tuition, and heauenly gouernment of the Almightie.

Your Honours in all dutie and ſeruice, ready at command, THOMAS DRAXE
Vicar of Coll-wich.

THE EARNEST OF OVR INHERITANCE.

ROM. 8. CHAP. V. 22. 23.

22 *For wee know that the whole (or euery) creature, groaneth and trauelleth together in paine, vntill now.*

23 *And not onely they, but our ſelues alſo, which haue the firſt fruits of the Spirit (euen wee our ſelues) groane within our ſelues, waiting for the adoption (to wit) the redemption of our bodies.*

THE Epiſtle of Saint *Paul* to the Romanes, wherein is encloſed the *Quinteſſence* and perfection of ſauing *Doctrine*, may not vnfitly be compared to the *Paradiſe* of God, the place of all pleaſure and happineſſe: the 8. Chapter, which like *a conduit pipe* conueyeth vnto the Church, the waters of life, may be likened to the *tree of life*, (*i. the Sacrament and inſtrument of it*,) *in the middeſt of the Garden*, and this my text in regard of the ſpirituall nouriſhment and *Soules* Phi-

ſicke that it miniſtreth (as it *were*) a goodly branch of this bleſſed tree, whoſe fruit ſerueth for food, and whoſe (*very*) leaues, for ſhade and medicine.

And this Parcell of Scripture, is ſo ample and copious, that like the riuer of *Eden, that watered the Garden*, it doth diuide it ſelfe into foure heads, or parts.

For firſt the Apoſtle in the beginning of the Chapter, vnto the firſt verſe, abſolueth his large and long diſpute of our *Redemption* and *Iuſtification* by Chriſt and Faith in him onely.

Secondly, from the firſt verſe vnto the eighteenth, he by powerfull and perſwaſiue arguments exhorteth the Romanes to holineſſe and newnes of life.

Thirdly, from the 18. vnto the 31. verſe, hee by ſundrie, ſound and ſubſtantiall reaſons, doth arme, comfort, and confirme them againſt the manifold miſeries, and troubles of this *life*.

Laſtly, from the 31. verſe vnto the end of the Chapter, he concludeth his doctrine, partly by a braue challenge of all aduerſary *power*, and partly by way of Triumph and exclamation.

Touching the coherence and dependance of my *Text*, with the verſes immediately going before, we are to vnderſtand that the *Apoſtle* in the eighteenth verſe of this Chapter, affirmeth that the *exeellency of eternall* glory, doth (whether wee reſpect quantity, quality, or continuance) farre exceed and ſurmount the *afflictions of this preſent life*. In the three verſes next enſuing, hee proueth the certeinty of the ſame *Glorie*, by the ſecret inſtinct and earneſt deſire of the (reaſonable and brutiſh) *Creature*; yea of the whole *Vniuerſe*: which like a ſpye out of a watch tower, or like to a Captiue, that doth ἀποκαραδοκία, (i) put it head out of a grate, and carefully expect the comming of the deliuerer, doth deſire and waite for the *manifeſtation* of *Gods children*, when it ſhal be freed from the bondage of corruption and abuſe, and be reſtored into it former purity and perfection, (and in

it

it proportion and degree) be made partaker of their glorie: and in the two and twentieth verse, hee repeateth, and further explaneth the Creatures desire and waiting for it restitution; and in the three and twentieth verse, he enforceth the certainty of *immortality*, by the inward groning, and serious expectation of Gods children, for their *redemption and salvation*: and the scope and drift of the Apostle in this place is, by the ioynt and mutuall groning and expectation both of the creature, and also of Gods children, to demonstrate the assurednesse of the *glory* to be reuealed.

Touching the order and Method of the *Apostle in my Text*, we haue a double description, first of the *Creature*, secondly of Gods children. *In the Creature* to be restored, three things are to be noted, first, the generality of it, *Euery Creature*, secondly, the earnest and carefull desire, and waiting of it, *groaneth and trauelleth in paine together*, lastly, the extent, or continuance of this groaning and trauelling, *vntil now*. In Gods *Elect*, who are in the three and twentieth verse described, three points are likewise to be obserued. First their spirituall and saiuing graces, wherby they know themselues to be Gods children, and wherby they are distinguished from *heathens*, from *hypocrites*, *heretickes*, and all prophane and vnregenerate persons: in these words, *which haue the first fruits of the spirit*. Secondly their deepe desire, and hopefull expectation, arising from the aboue named graces in these termes, *groaning within our selues and waiting for, &c.* Lastly, the obiect and end of their desire and hope; epitomized in this worde *Adoption*, which the Apostle by interpretation, calleth *the redemption of the body*, to wit, the finall and full deliuerance of it, from mortality, death, and all the miseries of this temporary life, and thus much our blessed Sauiour intimateth when and were he saith, *when yee see these things begin to come to passe, then looke vp and lift vp your heads, for your redemption draweth nigh*. Now it remaineth that I lay

Luke 21 28. *Ephes.* 1.

lay downe, and proove, and apply the speciall doctrines lessons and obseruations, that this Scripture naturally yeeldeth and presenteth to our considerations. But that I may worke vpon a sure foundation, and build vpon a sure ground, and proceede orderly, I am first, (so farre forth as I conceiue it either manifestly reuealed in Gods word, or (at least) in some particulars very probably to be gathered out of it) to remoue all rubs out of the way, and to determine what this πασα κτισις, that is, euery *creature* is; whether that it is generally, or specially to bee vnderstood; and what, or which this *creature is*, (or *creatures* are): and in the handling heereof, I will deale and proceede, first negatiuely, shewing what creatures shall not bee restored, and deliuered, and then *Positiuely and affirmatiuely*: by resoluing what creatures shal vndoubtedly be deliuered and restored, and what also in likelihood, and the iudgement of probability onely, shall bee repaired and renewed.

Incipiendum à facilioribus.

Therefore from the number of the creatures that doe groane *and trauell in paine together*, after, and for their deliuerance and restorement, are to bee abstracted and deducted these *Creatures*, whose speciall kinds follow.

First, the blessed and sinlesse Angels: for they are not capable of, much lesse, subiect to such bondage of corruption and abuse, but doe alwaies *behold the face of God the Father which is in Heauen.* Indeed, they so long as they attend vpon, & minister vnto the Saints in earth, haue not that perfection of glory and ioy, which they shall haue, when they shall be discharged of this Ministery, and shall be in rest and contemplation, but yet they are not made subiect to vanity, nor in any bondage of corruption: and what if they, as *they reioyce of the conuersion of a sinner*, so they (in a sort) mourne for, and labour vnder so great peruersenesse and frowardnesse of Gods children, whereof they are beholders; may bee said to *groane and trauaile in paine*: yet this *groaning and trauelling*, is not in regard of their *essence and nature*, which

Matth. 18. 10.

Luk. 15. 10.

Beza.

which admitteth no blemish or abuse, but onely in respect of their *office and Ministerie*.

Secondly, the *Diuels*, and all euill *spirits*, whom God hath reserued in euerlasting *Chaines vnder darkenesse*, vnto the iudgement of the great day, and that haue no possibilitie of anie better condition, are in no wise to be rancked in this number: they daily expect a title of torment, but not of triumph, and they doe not condole with Gods children but continually seeke to deuoure them. Iud. Epist. v. 6. Matth. 8. 29.

Thirdly, the *Reprobates*, or so manie as God hath in his eternall counsell reiected, cannot here be implolied: for none of the reprobate persons groane or *sympathise* with Gods children; and to none of these belongeth deliuerance, but to all of them, is damnation, decreed, denounced, prepared.

Fourthly, from this number, are distinguished and deducted the verie *Elect* of mankinde: for first, this word *Creature*, in the Scriptures doth not signifie mankinde vnlesse some other word, or words be added to it. Secondly, the *Elect* onely haue the denomination of the *Sonnes* of God, and so hath not the creature. Thirdly, in my *Text*, the *Elect* of God are discerned and seuered from the *Creature*, by the effectiue coniunction *but*, and by the graces of saluation which the Apostle calleth *the first fruites of the Spirit*, and Lastly, by the expectation of the *Resurrection and redemption of their bodie*. Now these graces and this hoped for *resurrection* are proper to the *Elect* onely, and doth not at all appertaine to the *Creature*. verse. 23.

Fifthly, *hornes and thistles*, briars & brambles, weedes and nettles, &c: are none of the Creatures that are by S. *Paul meant*, or, intended: for, instantly vpon mans transgression and fall, the earth being cursed for his sinne, brought foorth all these euill things. Gen. 3. 18.

Sixthly, all creatures that haue their being from an equiuocall, mixt and *confused* generation, and not from

the proper male and *female*, and therefore are, in kinde and name diuers and different, as *Mules*, *Wolfe-dogs*, *Wolfe-bitches*, and all monstrous *creatures* come not into the number of the *Creatures*, to which deliuerance and renouation is promised.

Seuenthly, all *Creatures* that haue their beginning from, and are bred of corruption and putrefaction, as frogs, flies, wormes, mouldes, mise, crickets, bats, barnacles, haue no part in this restitution.

Apoc. 21. 1. *Sublato vel negato subiecto proprio, tolluntur vel negãtur adiuncta.*

Eighthly, the *Ocean*, and all seas, for there shall bee *no more sea*, and consequently no *sea-fish*: take away the subiect, take away the *adiunct*: and take away the proper *element*, and then take away the *creature* that liueth in it.

Ninthly, all those (or such) plants, beasts, foules, that either are alreadie dead and dissolued, or, that afterwards, and at Christ his second comming shall bee found dead and without life, are to bee deducted out of this number.

2. Pet. 3. 10. *Metaph. C. 3. magis dicimus illum scire rem, qui scit eam affirmatiuè quam qui negatiuè.*

Lastly, amongst other things, all *houses*, *buildings*, *cities*, *townes*, *villages*, *monuments*, *inuentions and deuises* of man shall be vtterly dissolued, *for the earth and the works therein* (whereof these are parts) *shall be vtterly burnt with fire*. Now because *affirmatiue* knowledge, whereby a thing is knowne *positiuely*, is farre better, then *negatiue* knowledge, whereby a thing is knowne *priuatiuely*, *and confusedly*, let vs, with warrant of Scripture, and waight of reason (according to our skantling,) see and set downe what is the *Creature* that *groaneth* and *trauaileth in paine together vnto this day*, and shall at length be restored.

First, whether we render these words, πᾶσα κτίσις, the *whole Creature*, and so take it *collectiuely*, for a magnitude, or a continued quantitie, in which sense the word πᾶς is not seldome vsed, as *Matth.* 2. 3. *&c. and Marke* 2. 13. or according to the current of *Scripture*, and generall consent of most *interpreters*, auncient and moderne,

take

take it for *euery particular*, or, the general of euery particular: then it must needes be graunted, that the whole *vniuerse* shall continue: the foure *elements* shall be purified, renewed, made more subtile and be (in all likelyhood) eternally preserued in this happie estate.

It is most manifest and apparent out of Scripture, that there *shall be a new heauen*: i. a new or renewed, starrie, ayrie, visible and externall *heauen*, (for this heauen onely and not the third heauen is subiected to the bondage of corruption) *and a new earth*, and certaine it is, that these haue from the beginning to our time continued *groaning and trauailing in paine for their deliuerance*. Or let vs take πᾶσαν κτίσιν, either *collectiuely*, for the whole frame of the world, *or*, *distributiuely* for euery kinde, manie kindes, or (at least) some kindes of *creatures*, then the *Sunne*, *Moone* and *Starres*, *those eyes*, *lights*, and *lampe* of *heauen*, are to be restored to a better state *and condition*, and that vpon these grounds following. First, we vnder πᾶσαν κτίσιν, comprehending the maine parts and principall creatures, then the *Sunne*, *Moone*, *starres* with their *Orbes*, must necessarily be herein included and vnderstood. For they haue neuer since their first creation ceased to be, and haue from mans fall, continued in groaning, and painefull trauaile, and so shall continue vnto the consummation of the world.

Isaiæ. 66. 22. 2. Pet. 3. 10. Apoc. 21. 1.

Secondly, the *Sun* and *Moone* (& by the same reason, the starres) shall at the last day receiue a manifold addition of brightnesse and glorie; for the *Sunne shall be seauen times more glorious* (then it is now) and *the Moone shall be as glorious as the Sunne*; which place of Scripture, as it hath his *allegorie all* interpretation, in regard of the (*begun*) reformation of the Christian Church, so it shall be literally fulfilled, when the Church and other creatures shall be perfited: as might bee instanced and euidenced by manie *Scriptures* of the like nature and extent.

Isaiæ. 30. 26.

Lastly, the perpetuitie of Christ his (*spirituall*) Kingdome,

dome, is shadowed and set foorth by the continuance of the *Sunne* and *Moone*: *his throne shall be as the Sunne*, and (it) shall be established for euermore as the *Moone*, Gods children shall feate him so long as the *Sunne and Moone endureth*: and *Christ his name* shall endure so long *as the Sunne*. Ergo, these creatures shall be restored, and so continue without decay, or corruption. But if the Sunne, Moone and starres shall be glorified, and so continue, then it may be demaunded to what vse they shall serue? I answere, that they shall cease from all motion, (for they shall haue a perfect *rest or nubily*,) and they shall not serue for signes *seasons* and for *daies* and *yeeres*, nor to distinguish *times*, (*for there shall be no more time*, neither *night nor darkenesse*, *Summer nor Winter*,) nor shall they bee anie more vsed as instruments to impart and communicate light to the world: for God by his speciall presence *shall enlighten the new heauen and the new earth*, and the Saints very bodies shall be as light as the Sunne, not needing anie *Sunne*, *Moone* or starre-light. There shall be no neede of, or, such vse of anie creature, when we shall enioy the creator himselfe. But they shall remaine as most glorious and lightsome *bodies*, and as so manie *monuments* of Gods eternall power, wisedome and goodnesse, the beholding and contemplation whereof, shall not onely affect and wonderfully delight the Saints, but also occasionably stirre and prouoke them to extoll and magnifie the creator.

Psal. 89. vers. 36. 37.

Psal. 72. vers. 5. verse 7. verse. 17.

Obiection.

Gen. 1. vers. 14.

Apoc. 21. ver. 23.

Touching the continuance and reparation of such *plants*, *beasts*, *fowles*, as shall haue a life and being, at the glorious appearing of our Lord, it seemeth verie probable (if not demonstrable,) by these testimonies of Scripture and arguments ensuing.

Vbi multa concurrunt verisimilia, facile est credendum: Aristot.

First, this particle (αὖθις) is commonly and vsually (in the new Testament specially) taken for a discontinued quantitie, and for specials and particulars, as for example sake Christ healed πᾶσαν νόσον. that is, *euerie sicknesse and euery disease amongst the people: euery sinne and blaspheMatth. 4. 23. Matth. 7. 31.*

blasphemie shall be forgiuen vnto men: God will haue all, that is, (some of euerie kinde, calling, condition) *men to be* saued *and to come to the knowledge of the truth: and God is not willing that anie should perish, but all should come to repentance*; and why may it not bee vnderstood in this my *text*? especially seeing amongst the *Ancient*, Saint *Ambrose*, *Oecumenius*, *Theodoret*. &c, and amongst later writers, most noble and famous Diuines, *Caluin*, *Peter Martyr*, *Oleuian*, *Tossanus*, *Fains*, *Cooper* that learned *Scottish Britaine*, and *Pererius*, extend this restitution and reformation, not onely to things and creatures that are senseless and without soule: as doth *Irenæus* and *Hilarie*: and also *Beza*, *Bucan*, *Rollocke*. But also to the verie beasts and birds themselues.

1. Tim. 2. 4.

2. Pet. 3. 9.

Ad insensata et inanimata. Iren. lib. 5. c. 30. Hil. 12. lib. de Trinitate.

Secondly, Gods children that do, & haue in this mortall life recouered by regeneration, the *title* & interest in, & to all the *creatures*: the light wherof they wholy lost by *Adams* fal, and the dominion in great part (they must semblably at the last day recouer and obtaine *the full Lordship and dominion ouer them*: then *they shall accord together* (as they did at their first creation) and bee subiect vnto man: if *Adam* being Lord (vnder God) of the earthly *Paradise*, had (for the time) the rule and command of them, how much more shall *men* the *heire* of the heauenly *Paradise* and of the new heauen, and the new *earth, wherein dwelleth righteousnesse* (that is, righteous and iust men) haue the eternall dominion ouer them? at such times, and in such manner, as God shall appoint: especially, seeing that we in Christ, not onely recouer that we lost in *Adam* (I meane so much as shall make for our eternall happinesse) but are *gainers, and improue our future many maner?*

Isa. 11. 6. 7. 8.

Bucan.

Thirdly the *Saints* shall (at the day of the Lord) *inherite* the earth, wherein most of them, for the present, haue no free hold, nor actuall possession, yea, *they shall raigne on the earth*, to wit by entercourse and in manner that God shall see good, yet their ordinarie place of residence

Matth. 5. 5.

Apoc. 5. 10.

Apoc. 14. 4.

1. Thess. 4. 17. Mat. 25. ver. 34

sidence *and rest shall be the highest heauen, the throne of God*, and the *promised kingdome*; which they shall eternally *inherite*.

Obiection.

Lastly, shall these outward and visible heauens, and their *transparent lights & gemes, the Sun, Moone, starres, &c.* be renewed and shall the renewed earth be wholy dispossessed and depriued of their necessarie and conuenient ornaments and furniture? Is there not reason (or at least) great probabilitie as well for this, as for that? But *plants, birds, beasts, &c.* shall serue no longer for mans necessitie, or to helpe his infirmitie, for there shall be no vse of them, for labour, lodging, building, meate, drinke, apparell, phisicke, *Ergo* these ends and vses ceasing, the creatures must, and shall likewise cease.

Answer.

I answere: The argument followeth not: for though their naturall ends, and vses which serued for mans infirmitie shall cease: yet their spirituall and principall ends, to witt, the setting forth of Gods glorie: the matter of mans delight, and the exercise of his meditation and thankfulnesse, may and shall continue and abide. These ends are the perfection of the creatures in which they shall rest. The soundnesse of this my answere may more plainely appeare by these particulars following: *The brasen Serpent* that *Moses*, by Gods commandement set vp in the wildernesse (if we respect the supernaturall next and speciall end of it) was to be a signe of cure vnto the *Israelites*, that as manie of them as were *stung* by *fiery Serpents*, might looke vpon the *brasen serpent and liue* and withall *to be a figure of Christ*, by *whom alone we are cured and healed* of the *deadly sting* and *poison of sinne and condemnation*, and though it was no signe of cure nor figure of Christ, anie longer (for ought we reade), then the Iewes were in the wildernesse, yet it remained as a *Monument* of Gods mercifull goodnesse, vntill *Ezechiah* his time, who, when it was peruerted to Idolatrie, did in (an heroicke zeale) breake it into peeces.

Num. 21. 9.

Iohn 3. 4.

2. King. 18.

Chriſt our head at, and after his reſurrection retained, and now being (in *heauen*) glorified, hath, and retaineth, all the parts and dimentions of a true *humane body*, *as, hands, feete, fleſh, ſinewes, bones, blood, ſides*: naturall parts. Now that which is affirmed of, and verified in Chriſt his naturall bodie, hath his truth, and accompliſhment in all his (*Myſticall.*) members: *The tong, noſe, the mouth, ſtomach, bellie*, and diuers other parts of mans bodie, ſhall want all ſuch former vſes as ſerued for mans infirmities and natures neceſſities; but ſhall haue ſpirituall vſes, and ſhall remaine, as parts of the whole, without which, it cannot conſiſt, or be perfect. Manie *Hearſes*, haue their armes, flags, and diuers captaines haue their armour hanging ouer their *tombes*, for monuments: but it will be obiected, that *plants, birds, beaſts*, haue not continued *groaning and trauelling in paine from the beginning of their bondage vntill now, much* leſſe, to the worlds end, and therefore none of them are to be reſtored; Anſwer: It may be ſufficient, that Chriſt our Lord finde one generation of them *groaning and trauelling in paine together*, at his comming; and then he may, or will (as he is a free and abſolute agent) renue and continue all the particulars, or (at leaſt) the generalls of euerie ſpeciall, *plant, beaſt, fonle*: as ſhall ſeeme good to his heauenly wiſedome. But the full and certaine truth hereof ſhall be reuealed vnto vs in the laſt day: and therefore it is not good to approach neerer this holy *flame* of Gods ſecrets, leaſt we be therewith conſumed, nor diue anie deeper into this bottomeleſſe *depth for feare of drowning*; we herein muſt not be ouer curious, but be wiſe to *ſobrietie*: and ſpecially labour to *know thoſe* things that more concerne vs, and that are more euidently diſcouered vnto *vs, that we and our children may doe them*. Thus much therefore let it ſuffice to haue diſputed of this difficult queſtion; hauing therefore opened with the Key of interpretation, the cheſt wherein the treaſure of doctrine and exhortation is contained, let vs now view

John. 20.17. 20.27.

2. Obiection.

Anſwer.

Altiora te ne queſieris.

Deut. 29.14.

the treasure (*id est*) gather the chiefest and choisest heads of *doctrine*, which are ample and vsefull, and hereunto let vs specially bend and applie our hearts and eares.

We know that every creature groaneth and trauelleth together in paine vntill now.

Generalia sunt simpliciora et intellectui notiora.

OVt of the whole verse, iointly and generally considered, I gather and obserue, that at Christ his glorious *appearing*, the *world* shall be *repaired and all things shall be made new*, and the creatures whereof I formerly entreated, shall be restored to their first and originall integritie (if not to a better condition.) *There shall be a new heauen and a new earth wherein shall dwell righteousnesse.* And what if the σχημα. (i) the outward hew and habite, forme & fashion, & the corruptible qualities of the world shall *passe*, and bee scoured away by *the fire* of the last iudgement, yet the matter *and substance* shal remaine (but purified, renewed, and refined) for the *Scripture* in no place saith that the *substance* shall perish. The *Heauens* in deede *shall passe away* with a *noise* (or rustling) or shrinke together like a skroule of parchment: The *elements* (like lead) *shall melt with heate*, and the *earth with the workes that are therein shall be burnt vp*, yet the world shall not be consumed to nothing, but only transchanged into a new forme and conuerted to a sabbaticall and better vse: God *out* of the very ashes of it, will produce a new world: The truth hereof may by a familiar similitude be made more lightsome and easie to bee conceiued: as when the gold or siluer is cast into, and so tried in the fire, the *substance* remaineth, but the drosse perisheth; so in the last day, the fire of the iudgement shall consume and abolish the corruptible and drossie qualities of the creature, but the substance (being subtilised and refined) shall abide and continue.

1. Cor. 7. 3.

1. Pet. 3. 10. Apoc. 6 14.

Psal. 102. 27.

A similitude.

The

The first reason.

The Apostle taketh it for a matter known to, and confessed of the *Romanes*, for he saith οἴδαμεν γάρ, for we, that is, *I and you know;* (namely by Gods word which *is more stedfast and sure then the earths foundation*) and where the same word in other places of *Scripture* is vsed, it importeth a certain and demonstratiue knowledge, as 2. *Cor.*5.1. 1. *Iohn* 3.4. and chap.5.v.18.& 19.

The second reason.

God that hath put this secret desire, restlesse motion, and inward groaning into the Creature; for it restitution and end, which doth determine it desire and *operation*, cannot, and will not be frustrate of his end: for hee cannot repent, and no creature can alter, hinder or preuent him of his purpose: and therefore the *Creatures* shall at length be perfectly restored. And heereupon the creature so feruently desireth it deliuerance and restauration: For as the *nedell of a Diall* beeing touched with the Loadstone, moueth Northwards, and neuer resteth, nor standeth still, vntill it come to that point: So the *Creature* by a secret and inward motion and instinct, neuer ceaseth it *motion*, vntill it haue attained vnto it ende.

Deus et natura, nihil facit frustra.

A similitude.

The third reason.

God that is not (*the author*) of confusion but the God of order, and that hath already begun, and daily doth continue, goe on with, and perfit this promised reformation, spiritually, in the Church and in the members thereof, will also at length both begin and finish it (at one moment) in the *Creature*: The creatures vanity and bondage hath not beene alwaies, neither shall it so continue: For when mans sinne that caused and occasioned it, shall be (at the last day) wholly blotted out and abolished, then of necessity must the creatures bondage of *corruption and abuse* which is the effect of it, cease:

1.Cor.14.33.

Sublatâ causâ proximâ) tollitur effectus.

The fourth reason.

Christ our all sufficient *Sauiour* that strong man, *that*

Matth.12.29. *bindeth and spoileth Sathan*, and that putteth and will (further) put *Sathan, death*, and all his enemies vnder *his feete*, that dayly doth repaire *his image (of grace and holinesse)* in vs; purifieth our hearts by faith, and will vndoubtedly deliuer our bodies from the graue: will heale euery wound that *sinne and Sathan* hath caused and *inflicted*: (Otherwise he would not appeare to be so perfect and *omnipotent a Sauiour* and deliuerer, as he is) but the creatures vanity *and bondage*, is one of these *wounds* and one of the Deuils works, which Christ *came into the world for to dissolue.*

1.Cor.15.25. 26.

1.Iohn.3.8.

The fifth reason.

The spirituall Marriage that is *on earth* concluded and contracted betwixt the Lambe and his spouselle, Christ and the Church, shall bee eternally consummate and solemnized in *Heauen*: And then the *Creatures*, their attendants, seruitors and followers, shall (in their measure and proportion) be partakers of their Magnificence, Glory and Maiestie: no otherwise then at the marriage of a mighty Monarchs sonne, all the Court and euery person, officer, attendant, according to his place, office and dignity, is gay and glorious.

Apoc.19.7.

Oleuianus.

The first vse.

If the sillie and harmeleſſe creature, that so farre forth as it is not by a superiour power ouetruled, retaineth the order in which it was created, and that is made subiect to *Vanitie*, not willingly, but by reason of God, who for the punishment of mans transgression hath thus subiected it, must be notwithstanding (by fire) refined, altered, changed, and bee rid from the dregs and drosse of corruption? How much more then, ought we that haue so *infinitely* sinned, and that haue beene the occasioners of the creatures *vanity and bondage*, be renued *in the spirit of our minds, become new creatures*, repaire our decaies *and cast off the old man which is corrupt through the deceitfull lusts, and put on that new man, which after God is created in righteousnesse and holinesse*? Otherwise we haue

verse 20.

Eph.4. 22 23

no

no part in Christ, if we be not new creatures wee shall neuer enter into the kingdome of *Heauen*, and when the creature shall bee restored, wee shall bee condemned. Iohn. 13.8. Math. 18.4.

The second vse.

Seeing the world, and all the creatures therein conteined, are by reason of mans sinne, so blemished and corrupted and bained, so fading and fleeting, so full of vanitie and abuse, and daily tend to ruine and destruction, let vs not set vp our rest heere, much lesse seeke certainty in vncertainty, purity in infection, life in death, and eternity in mortality. *Nothing doth giue that which it hath not*, neither is there more in the effect, then was in the cause; The world hath not blessednes in it, neither *inhasiue* nor *effectiue*, that is, neither in it, nor by effect, and operation: wherefore, (if we will rise with Christ) let vs seeke the things that are aboue, *and minde them, but let vs not affect the things of the world.* Heere we *are strangers and pilgrimes, and haue no abiding Citie*, therefore let vs *seeke one to come*, and let vs by the preseruatiues of grace striue to keepe our selues *vnspotted* and vntainted of the world: Christ our *treasure is in heauen, therefore let our hearts be there also*, and seeing that the *time is short, let they that haue wiues bee as though they had none: they that weepe as though they wept not: and they that reioyce as though they reioyced not: and they that buye, as though they possessed not, and they that vse this world, as though not abusing it: for the fashion of this world passeth away*: to whome Christ beginneth to become sweete, to him the world must needs grow bitter and distastfull.

Nihil dat quod non habet. Non est plus in effectu quam fuit in causa.

Col. 2.1. *No fancie.* Hebr. 13.14. Matth. 6.19. 1. Cor. 7.29.30.

Bern. Cui Christus incipit dulcescere mundus amarescat, necesse est.

Groaneth and trauelleth in paine.

HEere the Apostle by a figure called *Prosopopeia*, whereby life and *sense* is ascribed to things without life and *sense*, bringeth in the Creature *groaning*, as

as a man that is heauy laden with a burden, whereof he desireth to be eased; and also *trauelling in paine*, like a woman great with child, neere her houre, and thereupon crieth and is pained to bee deliuered: from which metaphoricall and Emphaticall words, I note and obserue, that mans sinne hath so corrupted, enthralled, peruerted, and daily paineth the creature, that it, weary of this intollerable bondage doth in it kinde, make pittifull complaint vnto God, and groaneth for it deliuerance, and if God should open the mouth of it, as hee did the mouth of *Balaams asse*, it would expostulate and reason the case with *Man*, and say master, what haue I done, that thou hast thus corrupted mee; and tormented mee so many times, am not I thy seruant which thou hast vsed and employed since the first time vntill this day?

Apoc. 12. 2.

Obser.

Num. 22. 30.

The first reason.

The Creature knoweth (in it kind and manner) that it shall neuer be freed, nor finally deliuered from this *bondage and abuse*, vntill sinne be wholly rooted and remooued out of mans *bones*, nature, and *bowells*, which shall not come to passe, before the day of iudgement, which is the day of the *restitution* of all things, and the day of *regeneration*, when euery member of Christ shal bee finally and wholly deliuered and purged *from all sin*: and hereupon the creature is so pained and so panteth, and so earnestly continueth in desiring and carefully waiteth for this *time*.

Acts 3. 19.

verſ. 20.

Hebr. 9. 28.

The second reason:

The Creature is (in a sort) sensitiue, *of*, and taketh notice of it miserable and mortall condition: of it weakning and decay in it vertues and powers: of it manifold abuse and bondage: and how it tendeth to ruine and death, as in the seuerall *parts*, so in *the whole*; The *parts are alterable*, *ergo* the *whole*, that receiueth his beeing from the parts, cannot be perpetuall: and so knoweth that the older it is, the worse, the weaker and more ruinous

ruinous, it muſt needs bee: *All* things are the worſe for wearing. The *Spring, Summer, and Autumne* of the world is paſt, and the *Winter* and *Decrepite* age is begun: for now we may truely affirme, *that the euill dates are, and the yeares approach, wherein wee ſhall ſay wee haue had no pleaſure in them.* But now becauſe the vanity, decay and tottering ſtate of the whole, will more ſenſibly and euidently appeare by the vanity, decay and ruine of the parts, let vs a litle inſiſt in the particulariſing heereof. Eccleſ. 12.

Firſt therefore, the *Sunne, Moone, Stars, thoſe eyes and lights and Gemmes of Heauen*, are much altered & mightily decayed in *their light, ſtrength, vertue, influence*, and are often in their times made Gods inſtruments and executioners to correct and chaſtiſe vs: thus the ſtarres in their courſes and regions (*effectiuè*) *fought againſt Siſera.* The *Sunne & Moone* haue their frequent and fearfull *Eclipſes*: the ſunne hath his *Maculas* or ſpots (as *Mathematicians obſerue*) from *Ptolomeys* daie vnto our time, is worne and waſted in his courſe, and neerer the earth by ſome 9976. *Germane miles: the Moone* hath her changes and wanes, and is often changed into blood. Iudg. 5. 20. *Inſtrumentales cauſæ ſunt pluuiarum, ventorum, grandinis, tempeſtatum.*

Secondly, the aire with his ſeueral quarters & regions is much corrupted, diſtempered, and ſuffereth many alterations, and is made hurtfull & noyſome to man, birds, beaſts. The ayre is ſundry times darkened, ouercaſt, infected with a contagious quality, and (now and then) ſtrange, ominous and prodigious *ſights and apparitions* are diſcerned in it: As, new ſunnes, new moones, armies of men fighting. *Comets* and *blazing* ſtarres, &c. From the vpper *region of the aire*, and the diſtemper of it *proceede immoderate* droughts (as late and lamentable experience hath verified) in England; & ſcorching heats whereby the graſſe and herbe is burnt and ſinged, beaſts famiſhed, mortality cauſed, and much hurt done: from thence are heard and ſeene ſometimes *prodigious* ratling

Exod. 19.

and roaring *thundrings and lightnings:* In the middle region of the ayre are not ſeldome ſeene *blacke foggy and darke* clouds and from thence deſcend (ſometimes) ſuch immoderate and exceſſiue raine as if Heauen and earth ſhould goe aſunder, and as if the world ſhould bee againe *drowned:* yea, (ſometimes) the *ayre* raineth downe *milke, bloud, fiſhes, frogs, iron, wooll, creſſes,* engendred by a violent generation, *the Suns* heate working vpon the pliablenes of matter, or at leaſt drawn thither by the violence and vehemency of the winds, and ſo fall downe vpon the earth: From the loweſt region of the *ayre,* are ſometimes cauſed and deſcend ſuch tempeſts of *hayle* as beate downe corne, yea and deſtroy man and beaſt: and thence come ſuch cruell, long continued and killing froſts, as nips fruit in the head and bloſſome: and deſtroy fiſh, birds and other creatures. Thirdly, the *earth* is many waies accurſed, weakned, corrupted, deformed in it ſelfe, and in it waters, plants, beaſts, hearbs: &c. Sundrie parts of it lye waſte and without inhabitants. It is curſed with barrennes in ſundry parts, and ſlow in bringing forth good fruit, but it is fertill and fruitfull in thornes, briars, brambles, nettles, thiſtles, weeds, vermine: It is ſhaken by *earthquakes,* yea and (in ſome places) ſunke, or remoued: it is not ſeldome by fires, heats, inundations of waters and ſea-breakes, ſpoiled and corrupted: it bringeth foorth (ſometimes) monſtrous and prodigious *birthes:* and ſendeth out dangerous, yea and deadly *dampes:* The riuers and ſtreames are (now and then) dried vp, or elſe change their channels, and alter their courſes. Laſtly, there is a mortality in *plants* and *beaſts,* and they continually are weakened and decay in their beauty, goodnes and other vertues. Fourthly, the *Sea* hath his *ebbing* and flowing, whereof *Ariſtotle* could aſſigne no reaſon (or cauſe:) it is often ſo troubled, boiſterous and tempeſtuous, that it ſinketh and drowneth both men and ſhips: It continually alſereth his courſe, eateth into the earth, incroacheth vpon the

Magirus. Ariſt. lib. 4. de gen. animalium.

The Sea.

con-

continent and maine land, and gaining one way, looſeth an other: For if it ouerflow certaine *ilands, townes, cities, villages:* yet it maketh other *ilands in it boſome*, ſo that Cities and townes are built where the *Sea earſt* flowed. Laſtly, there is a dayly change, decay, alteration, climacterical yeere and fatall period, not onely in men, in apparell, buildings; but alſo in *States*, *Empires*, *Kingdomes:* All theſe haue their beginning, their endings, their riſings, their ſettings, their infancie, youth, flouriſhing and beſt time, and their drooping and decaying olde age: In a word, the world and all the parts of it, are in a ſecret, dayly and vnrecouerable conſumption.

The third Reaſon.

The laſt reaſon and cauſe that enforceth the Creature ſo greeuouſly to groane, and with ſuch terrour to trauaile in *paine*, to be deliuered, is a three-folde abuſe, that by reaſon of mans diſobedience and rebellion *it is ſubiect to:* Firſt, not onely amongſt the rude *Pagans* and infidels, but alſo amongſt (thoſe) *nominall* and equiuocall Chriſtians the *Romaniſts*, the Creature is made the matter and inſtrument of the groſſeſt *idolatry*: whereby the *Diuine Maieſty* is wholy eſtranged from it, and they are laid open to all temporary and eternall plagues and puniſhments: The purity of Gods *ſeruice* and Idols, can neuer ſtand together: where there are Images (worſhipped) there is no (true) *religion* ſaith *Lactantius*: For in the ſubſtantiall worſhip of God, we muſt from the Canonicall Scriptures, haue a Commaund for it, for euery particular: otherwiſe our ſeruice is a *will worſhip* and after the *vaine traditions of men*. Secondly, the creature is conſtrained to be the executioner of (*the*) wicked mens malice, againſt Gods children: heereupon the *loathſome priſon and dolefull dungeon* keepeth them in *bondage*; the fire *burneth*, *the Sea* and waters drowne: the ſword killeth, and the *wild beaſts* deuoureth them. Laſtly, the Creature, full ſore againſt it will and ſto-

Rom. 1. 23. 25. Act. 7. 41. 42. Apoc. 9. 20.

Vbi imago ibi nulla religio.

Matth. 15. 9.

mach (for the time) ſerueth and miniſtreth vnto
Luk.6. Gods enemies: For the Sunne ſhineth vpon them, as well as the good, the *raine* maketh their ground fruitful, the aire affordeth them breath, the water matter of drinke, the hempe, flaxe, ſheepe and ſilkeworme, yeeldeth them cloath and garments, the *earth* whiles they liue, ſerueth them with meate, drinke and places of habitation, and when they die, it affordeth vnto their corps a burying place. But at the day of the Lord and thenceforward, they ſhall all with an vniuerſalitie of conſent, concurre and conſpire to worke their *torment*.

The firſt vſe.

If the ſinneleſſe creature, ſo groane vnder the burden of our ſinne, which hath made it ſo much miſerable, and if it ſo wonderfully doth hope, deſire and waight for it deliuerance, then how much more ought wee, that by our ſinnes, are made ſo odious and loathſome, to God and all his creatures: to crie out and ſay *O miſerable men*
Rom.7.24. *who ſhall deliuer vs from this bodie of ſinne?* O therewiſe we are more blockiſh and brutiſh then the very *Creature*: and it ſhall (as the *dumbe Aſſe* rebuked *Balaam* the wiſard, for his follie) checke vs for our ſenſeleſſeneſſe; and if the creature ſo couet and expect it reſtitution by the verie inſtinct of nature, or (perhaps) by ſupernaturall motion; then how much more ſhould we, that haue receiued the light of reaſon, yea and of grace, and expect certainely the light of glorie, and that are ſo *fettered and clogged* and laden with ſinne and miſerie; deepely deſire and vnweariedly waite for our redemption and deliuerance? According to the ſuperexcellent and incomparable *obiect* of our hope, ſo ſhould our hope and deſire be. Otherwiſe, we make it more then manifeſt, that wee haue no faith, no hope, no comfort, no promiſe, and the verie creature ſhall riſe vpagainſt vs in iudgement, and condemne vs:

The ſecond vſe.

If the creatures *originally* made and ordained for our ſeruice,

ſeruice, benefit and good, occaſionally at anie time, preiudice, annoye, hurt or endammage vs, in our perſons, familie, goods, or outward eſtate, let vs not bee wrath againſt, much leſſe transferre the fault vpon them (for they are but Gods miniſters ſeruants, officers, to maintaine his quarrell, correct his children and to take vengeance on his enemies) but let vs deſcend into our ſelues, conſider the plague in our hearts, blame and condemne our ſelues, and figuratiuely applie that confeſſion of *Dauid* to our ſelues and ſay, *it is we that haue ſinned, and haue committed euill, but theſe creatures?* what *haue they done?* and withall at ſuch times, when God doth correct vs by them, let vs runne vnto God, let vs by ſerious and ſeaſonable repentance, pacifie his diſpleaſure, and inuocate *and* implore his mercie and helpe, then God will heare in heauen, bee mercifull vnto vs, and worke perfit peace betwixt vs, and the creature. 2. Chro. 24. 17.

The third vſe.

If we would not encreaſe the creatures groanes and *torments*, nor cauſe them (in it manner) to crie out and exclaime, yea and to preferre a bill of enditement vnto the iuſt iudge againſt vs; let vs then neuer (at leaſt for the time to come) abuſe, peruert and miſapplie them to anie Idolatrous or ſuperſtitious vſe: or, to hurt and hinder (much leſſe to ruinate and vndoe) our neighbour, or to ſerue our vnlawfull and inordinate luſts, whether of pride and pleaſure, gluttonie and drunkenneſſe, or of wrath and reuenge, &c. For then the *iuſt Lord* will puniſh our enormous abuſe, and will either depriue vs of the vſe of the creatures, or make them his inſtruments and rods to ſcourge and plague vs.

Groane together, trauell in paine together, namely, with vs.

THeſe words *groane and trauaile in paine together*, haue a relation vnto man, with whom they ſuffer

and ſympathiſe, whence I draw this inſtruction and concluſion, namely, that there is a certain ſecret ſympathie, fellow feeling, mutuall affection and agreement of nature, betweene the creature and Gods children: which ſimpathie and agreement is not onely and ordinarily diſcouered by their (naturall) *effects*, as by the ſhaking and trembling of the *earth*, *eclipſes* of the *Sunne* and *Moone*, *whizzing and ſinging* of the winds, roaring of the *Seas*, ſeruiceableneſſe and dutifulneſſe of the creatures as when the dogs licked *Lazarus* his ſoares: but alſo ſometimes by rare, vnuſuall, and miraculous motions, effects and actions. Luk.16.

Inſtances hereof we haue in the hard rocke that *Moſes* ſmote with his *rod* which powred foorth water for Gods people in great abundance: *In the red Sea*, that ſhrunke aſide: and in the flood *Iordan that yeelded backe*, and made a way *and paſſage for the children of Iſrael*: namely, the *redde Sea* made a way into the wilderneſſe, & the riuer *Iorden* into the land of Canaan: In the Sun that at the prayer of *Ioſhua ſtood ſtill a whole day*, vntill he and the Iſraelites *were auenged* of the *Amorites*: In the Sunne: that at the prayers of *Eſaias* and *Ezechias*, went backe *ten degrees*: In the rauenous *Rauens* that brought *Elias* bread and fleſh in the Morning, and in the *Euening*: In the *fire* that would not hurt *Sadrach*, *Meſhach* & *Abednago*: In the *hungry Lions* that would not deuoure *Daniel* the *Prophet*: In *the vaile* of the *Temple*, that at Chriſt his death, rent into two peeces: In the *earth* that then *quaked*: And in the rocks that claue aſunder: and at the point of Chriſt his ſecond comming, the *Sunne*, *Moone*, *and Stars* ſhal darken by degrees: and the powers of heauen, that is, the foure *Elements*, and the worlds foundation ſhall be ſhaken.

Exod.14.16. & 22. Ioſ.3.16.17. Ioſ.3.10.12.13. 2.King.20.10. 1.King.17.6. Dan.3.26. Dan.6.22.23. Matth.27.55. Luk.21.26.

The firſt reaſon.

If there be a naturall and mutuall, (though ſecret and inward in reſpect of cauſes vnknowen) ſympathy & mutuall affection betweene the creatures themſelues, why then

A'Pari.

then may not there be the like, (though more ſupernaturall) betwixt the creatures and man? But there is ſuch a ſympathy and ſecret compaſſion and affinity of nature, betwixt the Creatures themſelues: for the Loadſtone by a ſecret and vertuall power draweth iron vnto it: the Marigold openeth and ſhutteth with the *Sunne* and followeth the courſe of it: the *North eaſt wind* draweth vnto it clouds: the *iett* (or amber) pulleth to it ſtraw: the fiſh *Remora*, ſucke-ſtone or *Sea Lamprey*, ſticking to the Keele of the ſhippe, doth ſtay and ſtop the courſe of it: the wild Bull tied to a figg-tree groweth tame, and by this ſympathy the *vines and Elmes* reioyce to dwell together. ” ” ” ” ” ”

The ſecond reaſon.

They are (as it were) our ſworne ſeruants, they are our confederates, allies and good friends & kind neighbours, and ready to doe vs any office and ſeruice, therefore they reioyce with and applaud vs, when it fareth well with vs: and doe condole, mourne and ſuffer with vs, when it goeth ill with vs, or when wee are any way hardly beſtead.

The firſt vſe.

Diuers haue doubted (yet without any great reaſon) whether that there are any *Antipodes*, that is, people directly vnder vs, whoſe feet in reſpect of ſituation goe againſt our feet, but they haue leſſe reaſon to doubt whether that there be any *Antipathites*, that is, *Men* that are oppoſit to men & contrarily affected: For the world, yea and our little world of great *Britaine*, aboundeth with ſuch, who though they haue the *forme* and *ſhape* of men, yet in regard of their vncompaſſionate nature, they are rather monſters then men, & rather fiends then friends: of which I wil giue ſome taſt & ſome general inſtances. Firſt then, by this doctrine are condemned the merciles brood and diueliſh generation of Papiſts, Ieſuites, Seminary Prieſts, and the like, whoſe faith is faction, whoſe religion is rebellion, and whoſe badge is bloud: theſe

μισάνθρωποι: *Timones.*

Papiſts.

theſe crie poiſon, poiſon, *kill, kill, crucifie, crucifie*, theſe mouldy pioners, and ſulphurious hell-hounds, crie raze the *Parliament houſe*, raze it to the ground: theſe ſeduce and peruert many hundred of the Kings Maieſtie his liege *Subiects*. O what maſſacres haue they not made in *France, Italy, America*, haue they not embrued and bathed themſelues in the *Bloud* of *the Prophets* and of the *Saints*, and of all Proteſtant and perfect Chriſtians that haue beene ſlaine in *Europe?* Haue not they their maſſes in ſundry places of the Kingdome? O where is become the zeale of Magiſtrates ciuill and *Eccleſiaſticall* in many places, that ſhould preuent and reſtraine our Engliſh Papiſts from reſorting thither. God grant that euery one may timely beware of their ſugred *ſeducements*, damnable doctrine, and peſtilent practiſes, that they be not partakers in their ſinne, and that they receiue not of their plagues: and God ſtirre vp the hearts, and kindle the *zeale* of all that be in authority, and whom it ſpecially concerneth, to looke to the *Maine* chance, *to take theſe Foxes* that deuoure the *Vines*, to tye vp theſe mad dogs: to cut off this dead fleſh, and to diſpatch theſe worrying wolues: otherwiſe, if too much conniuence (be ſtill) vſed, the *tares will ouerſpread and ouergrow* the good corne: the Wolues will deuoure the *Lambes*, *the Foxes will deſtroy the vines*: And the Papiſts (which God forfend) will get the ſtart of vs. Seuerity in the due execution of Law herein, *Non crudelitas ſed pro Deo pietas, is not* cruelty (as ſome miſ-intitle it,) but zeale for God, and a publicke or common euill hath need of a common remedy: Secondly, to this number of *Apathites*, *Antipathites*, or peruerſe minded people, belong the great *Nimrods* of our time, whether *Knights*, *Gentlemen*, or others, that haue within this twenty or thirty yeares laſt paſt, hedged in, and incloſed, (for their priuate vſe and aduantage) common grounds, fields, paſtures, & haue withall (for it muſt needs follow) decayed and depopulated many hundred burroughs, townеſhips, Villages.

Pſal. 137.7.

Papiſts.

Apoc. 18.4.

Cant. 2.15.

Heere

Hereby the Kingdome is weakened, the Kings most excellent Maiesties subiects are in their number decreased: Tillage decayed: In any dearth of graine the multitude sterued, or hard bestead: and the tenants turned out to shift for themselues, or to feede on the bare Commons: Hospitalitie marred, pride professed, sheepe empastured, but men impouerished. The fathers get their enclosures by oppression, and the heires and successors wil make no restitution: what will bee the ende and issue? God will and doth curse and crosse these canniball encloſers, in their states, persons, stockes, and posterities: and of ill-gotten goods the third Heire shall haue no fruition. God graunt that authority may herein respectiuely tender the poore, and reforme the common abuse, & God grant vnto the poore and oppressed, patience, and giue them grace by prayers and teares, to commend their cause to God, who will in time right and reuenge them. Thirdly, hereby the Lawyers are reproued: who hauing such an Attractiue hand and siluer touch, are but faint in their poore Clients cause, except they feele him: the better monied that the Client is, the better is his matter. Doe not many of you vndertake more causes then you haue time to follow? And doe you not take fees of diuers, for whom you haue either no leisure or at the least no pleasure to speake and plead? Where is your Christian compassion become, and who will plead your cause, or intercede for you at the last day before the great iudge of Heauen and earth? Doe you, if you perceiue that your Clients cause is naught, and that hee is like to be cast in the *suite*, plainely tell him the truth, and charitably aduise him what course he were best to take? Nay doe not some of you keepe your Clients, (especially) if it be a Chancery matter; in a long and tedious suit for your owne aduantage, as some vncompassionate and vnconscionable Physitions, keepe their rich *Patients* in long cure, for their further gaine and profit? In the name of God, thinke seriously of these faults, amend them

Arist. 2. lib. de anima. Omnium animalium certissimum tactum habet homo.

them, let the feare of God be before your eyes: take no
2. Chro. 19. 17. reward against the *innocent*, pittie the poore, looke to the *cause* rather then the *client*, *and haue no respect of persons in iudgement*, then shall you prosper and doe well.

Heereunto (if time would permit) I might adde and adioyne the greedy engrossing Merchant who hath not onely, his *darke lights*, and his mingled *wares*, whereby he deceiueth many, but most of all beguileth his owne soule, but like a *Monopolist* selleth his wares at an vnreasonable rate and reckoning: where ô Man is thy mercie to thy poore brother? where is thy sympathy and compassion? Marke the end and bee wise, *remember that ill gotten goods doe not long prosper, and that he that sheweth no (mercy) shall haue iudgement without mercy*. Lastly, of this ranke and rable of mercilesse men, the griping and biting vsurer, the *Church deuowring and the Church robbing Latron*; I would haue said Patron, *sed lapsa est lingua*; the *Market-Badger*, the Corne-*Munger and Cornehoorder*, and the pittilesse and sheepe-pining *dumbe dog*, and the idle, lazy, vnprofitable *non-resident*, these are one of sort and suit, and neuer a barrell the better herring: God amend them al (if it be his wil) and grant that when they lie open to law, it may be duly excuted vpon, them and against them, to Gods honour and to the good example of others.

Apostrophe.

Iac. 2. 13.

VSES OF EXHORTATION.

The second vse.

LEt vs in no wise curse, banne, lame or misuse any of the poore Creatures, knowing that if there bee any defect or vntowardnes in their nature; or any want of duty and obseruance in them, towards vs, our sin hath beene and is the cause and occasion of it: and if the poor dumbe Creature, (bird or beast) bee in any paine and miserie, let vs not ioy, nor sport our selues in it paines and torments, but rather be sorry for it, and be greeued for our owne sinnes, which the silly and sinlesse creature

ture ſmarteth for. And in this action let vs imitate and follow the example of the ſonnes of Kings and great *Nobles*, who when they ſee any of their *Schoolefellowes*, *Playfellows*, or *attendants*, beaten and ſcourged for their default and offence, take it as greeuouſly, and as much to heart, as if they were corrected and chaſtiſed in their owne proper perſons.

A ſimilitude.

The third Vſe.

Let vs from the very Creature learne to be mercifull and compaſſionate one towards an other: Let vs not bee wolues one to another, but inſtruments and examples of good: Let vs feeling members of that myſticall body whoſe head is Chriſt, *reioyce* with them *that reioyce, and mourne* with them that *mourne:* let vs condole and ſuffer with our perſecuted brethren in any Kingdome, Country, place: Let vs pray for them, and (if opportunity ſerue) counſel, comfort and releeue the bowels of Chriſt. Finally, if Chriſt be *hungrie* in his (true) *members*, let vs giue him *meate: if he thirſt let vs giue him drinke: if he bee a ſtranger let vs take him in:* if he be naked let vs cloath him: If he be ſicke, let vs viſit him: and if hee *be in priſon*, let vs come vnto him: For euery man is ſo much the more compleat, the more perfectly that he feeleth an other mans ſorrow, then ſhall we in this world, and at the *day of iudgement*, find mercy at Gods hands; and if any of ours be in need and diſtreſſe, God will for our ſakes and his promiſe ſake, ſtirre and raiſe them vp friends: and will be mercifull vnto them: I will conclude with that ſaying of S. *Ierome:* I to my remembrance (ſaith he) neuer read, that hee died an euill death that willingly practiſed the works of Charity. For hee hath many interceſſors, and it cannot be but that the prayers of many (*Saints*) ſhould be heard.

Rom. 12. Matth. 25. 35. Verſe 36.

Gregor. in Moralibus. Tanto quiſq; perfectior eſt, quanto perfectius alienos ſentit dolores.

Hier. Epiſt. ad Nepot: Non memini me legiſſe mala morte mortuum, qui libenter opera Charitatis exercuit. Habet enim multos interceſſores, et impoſſibile multorum preces non exaudiri.

Vntill now.

IN this place the Apoſtle doth illuſtrate and ſetteth forth the Creatures deſire and hope, by the Circum-

ſtance of time, and ſo ſucceſſiuely, ſhall continue *groaning and trauelling in paine together*, vnto the ende of the world, whence we are taught, by their example, not to be diſheartned in our long continued and tedious afflictions, but to practiſe patience and long ſufferance, and to waite in hope for our full and finall deliuerance.

The firſt Reaſon.

Becauſe that wee are more drawne with examples, then mooued with Commandements, and doe rather heede and *practiſe* preſidents then regard precepts, the Merciſull God tendring our infirmitie, hath for our help and imitation, made the Creature a guide and *example* vnto vs, in ſo much, that if we ſuffer the Creature herein to out-ſtride, and out-ſtrip vs, wee are altogether vnexcuſable.

The ſecond reaſon.

Mitior eſt pœna quanto communior ipſa eſt.

In a common Calamity, and in ſuffering for any good cauſe, the more company, the greater comfort, by how much more common the ſuffring is, by ſo much more eaſie and tolerable it is: wee haue then no (iuſt) cauſe to complaine with *Elias*, that wee are left *alone*, nor with the Iewes in *Ieremy his lamentations*, to demand, whether that there is any *ſorrow* like *vnto ours* which is done vnto vs: nor curiouſly with *Peter*, to ſay what ſhall become of *Iohn*, *What ſhall this man doe?* Nay, (if wee reſpect the date and terme of time) our afflictions are but momentany, being compared with thoſe of the Creatures: For ſome of them haue *groaned and trauelled in paine*, fiue thouſand and (almoſt) fixe hundred yeares: *and it is* more rare then *vſuall*, if wee continue *groaning foure ſcore yeares*: For not one (I am perſwaded) of tenne, or of many, attaineth vnto that *length* of yeares: and therefore wee haue the more cauſe, more quietly and contentedly to vndergo them.

1. Kings 19. 14.

Lamen. 1. 12.

Ioh. 21.

The third reaſon.

The *longer that* our afflictions are, *the lighter and leſſer they are: the ſharper* that they are, *the ſhorter* will they be:

be: *No violent thing is perpetuall*: if our affliction bee caused by persequutors and oppressors, then God will not let the *rodde and sceptor of the wicked to rest long upon vs, least we tyred by* their tyrannie, should put forth our hands *vnto wickednesse*, and if it come by anie other meanes, God (such is his indulgence and faithfulnesse) will not suffer *vs to be tempted above* that *we be able, but will euen giue an issue with the temptation*, our miserie is the obiect that moueth God to shew *mercie: he knoweth whereof we be made, and he remembreth that we are but dust*; and therefore the more priuie that wee are of our owne impietie, and the more sensible that we are of our owne *sinfulnesse*, the more readie and resolute will God bee to shew *mercie*.

Nullum violentum est perpetuum.

Psal. 125. 3.

1. Cor. 10. 13.
Psal. 103. 14.

The vse.

First, The long patience and waiting of the creatures *for their restoremẽt*: and their long attendance and patient desire to be deliuered from the *bondage* of corruption, serueth to checke and condemne the graceless *Gallants* and the swearing *Swaggerers* and thriftlesse *Tobackonists* of our time, whether *men of sort, or otherwise* so abhorring holy assemblies, and distasting all practise of pietie; who meeting in *Tauernes and gaming-houses, and that* often at vnseasonable times, fall a drinking and dicing so long: that the *liquor being in* and the wit out, the blood vp, and the diuell at their *elbow*, fall to wrangling and quarreling, challenging and stabbing one an other: In so much that many loose both their liues & their soules, and lands and liuings at one instant: and the murtherers, though they escape mans iudgement, are plagued and pursued with the furies of an euill conscience, and the vengeance of God followeth them at heeles. These men will put vp no wrongs, but offer them; *patience neuer grew in* their *garden*: but rankor and wrath possesseth their hearts. O yee mercilesse murderers that will shew no mercie, nor if (perhaps) you bee wronged will make God, the law and the Magistrate your auen-

gers: but you will reuenge your owne *quarrell*, and that without ground, reaſon or moderation: The verie brutiſh and reaſonleſſe creatures that do ſo patiently put vp ſo many wrongs and indignities offred them, & call and crie onely vnto God for helpe and deliuerance, ſhall at the latter day, riſe vp in iudgement againſt you, and condemne you, and in the meane time leaue you without all excuſe.

2. Vſe. Secondly, it ſerueth to *reprooue* and condemne our faintheartednesſe in trouble, and our repining and impatient *Spirits*: *euerie triall* doth *trouble vs*, *euerie menace* Matth. 8. 25. doth amate vs: euerie (Church) tempeſt maketh vs (for verie feare) *to crie ſaue vs Lord, we periſh*, yea, *euerie croſſe doth caſt vs downe*: Surely, if we *faint in the day of our aduerſitie*, our ſtrength is not great, nor our hope liuely? wherfore let the verie creatures *example put* life and *Spirit into vs*: and let it bee a ſhame for vs (who are the *Sonnes* of God, not onely by *creation*; but alſo by *redemption, and that are heires apparent of heauen*) to let the poore and brutiſh Creature ſo greatly to exceede and excell vs in long ſuffering and patient expectance for a better condition. Let therfore the approach of the Lords comming to vs by *death*, or, the generall *iudgement*; and the due and deepe meditation of the infinite waight of glorie prepared for vs, keepe vs from falling and fainting; let it kindle and prouoke our deſire and longing after it, and make vs ſtedfaſt and vnmoueable, *alwaies abounding* Hebr. 10. 37. in the worke of the Lord, for as much as wee know; 1. Cor. 15. 58. *that yet a verie little while, and he that ſhall come, will come and will not tarrie, and that our labour is not in vaine in the Lord*, Shall *the huſbandman waite for the pretious fruite of the earth, and haue long patience for it, vntill* Iam. 5. 7. *hee receiue the firſt and latter raine*? And ſhall not wee much more patiently and thirſtingly, expect the fruitfull ſhewers of Gods preuenting and confirming grace, and ſettle our hearts for the comming of our Lord, *when* Matth. 13. *the Angels ſhall reape vs downe, and carrie vs as ſheaues of*

good

good wheate into Gods barne? The Lord, grant vs, faith, hope and patience, and giue vs the hearts and wils to vſe all the holy meanes, whereby they may be quickned, encreaſed and confirmed. Amen.

But alſo we our ſelues, which haue the firſt fruites of the Spirit.

IN this metaphore of (the) *firſt fruits* the *Apoſtle* alludeth to the cuſtome and practiſe of the Iewes in the time of the *old Teſtament*, who (that they might teſtifie their obedience to Gods commandements, make proofe of their thankfulneſſe, and procure a bleſſing to the reſt of their *fruites*) did offer their firſt *fruites* vnto God: by the performance of which duetie, they were aſſured to receiue and enioy the reſidue, in due ſeaſon: So Gods children referring, dedicating and conuerting the *firſt fruites of grace*, which they haue receiued from God, to his honour and *glorie*; conceiue and entertaine certaine hope, that they ſhall at length receiue the accompliſhment of them, and with all eternall bliſſe and *glorie*: now in that the *Apoſtle* doth here deſcribe Gods children by their gifts and graces, which he calleth the *firſt fruites of the ſpirit*, and which are the *earneſt* of their *immortalitie*, we learne that euerie childe of God, muſt in this life, truely haue and be poſſeſſed (in ſome competent meaſure) with the graces of *Saluation*: They are, or muſt be partakers of ſpirituall bleſſings in heauenly things: *Euerie* member of Chriſt muſt haue his *meaſure of grace and faith.* Obſerue. Rom.12.3. Eph.4.7.

They muſt know the *truth*, that is, according to *godlineſſe: and know the myſteries of Gods kingdome*, they muſt haue the *Spirit of prayer and thankſgiuing: They* muſt bee ſprinkled in their hearts from an ill conſcience: their *bodies waſhed with pure water: they muſt loue the brethren, becauſe* they are Gods adopted children: they muſt with godly ſorrow bewaile their manifold ſinnes, and from the 1.Tim.2.4. Matth.13.15. Apoc.7.11,12. Hebr.10.22. 1.Iohn 3.14. 2.Cor.10.

the *bottome of their* heart, repēt of thē: They must be *rooted, grounded and established in faith, & haue that liuely hope that maketh them not ashamed:* and (not to bee tedious) they must euerie one of them in his proportion and according to his meanes, calling, imployments, haue the first *fruites* of *loue, ioy, peace, long suffering, gentlenesse, goodnes, faith, meekenesse, temperance: and as* Saint *Peter* reckoneth and numbreth them, *faith, vertue, knowledge, temperance, patience, godlinesse, brotherly kindnesse, charitie: &c.* These and the like, spirituall graces and endowments are the *breathings and impressions* of Gods spirit: and the rebound or reflexion of the *beames of the sunne of righteousnesse vpon vs:* these are the bright, white and shining *garments* where with the lambs *spouse and bride is clad* and attired: these are the *Myrrh, Aloes, Cassia, incense and powders of the* Merchant, wherewith the *Saints are* perfumed: These are the *bracelets, Ouches, pretious stones, Rings and Iewels*, wherewith Christ his Church is beautified and adorned: and the *hidden treasure wherewith they are enriched.*

Colloss. 2. 6. Rom. 5. 5.

Galat. 5. 22. & 23.

2. Pet. 1. 6. & 7.

Exorn.

The first reason.

Except, we partake of these graces, we are no members of Christ: wee haue no part, interest and portion in him: and shall neuer *inherite the* kingdome of heauen, nor see Gods face in glorie: Christ is the *Sonne of righteousnesse*: if we receiue no light from him, we remaine in deadly darkenesse: *He* is the *welspring and fountaine of grace*, from whom if we by the *buckets of* faith *draw* not the waters of life from it, we are but drie & dead sticks: Christ is the *head of his members*, and doth impart and communicate spirituall sense, life and motion to them, which if we receiue not from him, wee are no members of his *because* we are not quickned by his *Spirit.*

Iohn. 4. 14.

Lastly, if we remaine in our pure *naturals*, and are not new borne of water and the *holy spirit, Christ* will not acknowledge vs, for anie of his, but disclaime and renounce vs: *For, as the Eagle* doth not take notice of, nor

nor acknowledge her young ones for her owne, so long as they are naked, unplumed and without feathers: so in like manner, Christ *Iesus* our Lord, doth not take nor acknowledge one for his *members*, all the while that they are in their naturall corruption, and are without the wings of faith, and the feathers of Gods grace. Similitude.

The second reason.

Gods children must (*even* in this mortalitie) bee by these graces separated and essentially, discerned and distinguished, from all meere naturals and ciuill *men*, from all *loathsome, hypocrites, heretickes*, and from al that are only *Politicians, Linguists*, and those that haue the laudable knowledge of all the liberall *Artes and sciences*: For common and naturall gifts, and those that the reprobates may partake of as well as the *Elect* (*common gifts I say*) make not the formall and essentiall difference betweene them; but those that are proper and peculiar to the *Elect: to wit*, the gifts and graces of *iustification and sanctification*: For hereby Gods *Image*, which consisteth in *knowledge, in true holinesse and righteousnes*, is renewed and repaired in them. *Communia non distinguunt.* Eph.4.24. Col.3.10.

The third reason.

Gods children before that they can be partakers *of the inheritance of the Saints* in *light*, must be washed from their sinnes and sanctified by faith in the Lord Iesus, and they must *liue iustly, godly, and soberly* in this present world, that they may be made meete for it: for as the *kingdome of heauen* is prepared for them, so they must be prepared for it. Col.1.12. Tit.2.11.12. Apoc.19.7.

The first vse.

Let vs not rest in, nor content our *selues* with the naturall gifts of ciuilitie, *policie*, or that we are good *Artists, Philosophers, Linguists*: for the common gifts, though in themselues, and for substance they are good, yet in all those who are destitute of faith and *sanctification, they* are sinfull and polluted, and are as *rotten rags*, and a bo-

Tit. 1. 14. die without a *soule* (or *spirit*).

Neither let vs content our selues with a temporarie and *fleeting faith*, with a Pharisaicall, seeming, and hypocriticall *holinesse*, or with a *bare tast of the heauenly gifts*, and with an outward reformation of maners when the heart is not changed, nor the affections sanctified: For, God that is true, sincere and holy in his nature, and *all* his *attributes*, and that requireth truth in *the inward parts* and will be *serued in spirit and truth*, will not accept of these for current paiment: Those persons haue no *Oile in their lamps*, nor light in their workes, *nor are yet readie for the Mariage*, and therefore shall be shut out from it, and those wanting the wedding *garment* of faith and holinesse, shall be cast bound hand and foote into vtter darkenesse: But *let* vs, though with losse of all that we haue, *purchase the field* wherein this *hid treasure lieth*, *and buye this inestimable pearle of grace*: and conscionably vse and plie all holy meanes, both to gaine these graces, and to encrease and confirme them.

Matth. 13. 44. & 46.

Let vs therefore not (as manie doe) content our selues with a dombe, ignorant and vnteaching ministerie, where that is wanting that serueth vsually to worke effectually vpon our consciences, and beget vs vnto God, and build vs vp in faith (for if the blind lead the blind, both must needes (without Gods extraordinarie mercie) fall into the pit of eternall destruction) but because (ordinarily) *faith* onely commeth by *hearing of the word preached, and encreaseth daily* by it, *as also by the administration of the sacraments and prayers*, let vs be deuout and diligent in the vse of all these blessed *meanes*, and then carefully frequenting *Sermons*, and vsing all the other *exercises* of religion, God will blesse his owne ordinance, and confirm grace vpon vs, and *hauing begun this good worke in vs, will performe it vnto the day of Christ*:

Matth. 13. 14.

Rom. 10. 14.

Rom. 4. 11. & 1. Cor. 10. 1.

Rom. 10. 13.

Mat. 7. 7. & 8.

Phil. 1. 6.

Phil. 1. 6.

The firſt fruites of the ſpirit.

THe Apoſtle doth not ſay that we haue receiued the *perfit, full* and whole fruites (for thoſe we ſhall receiue at the haruеſt of the great day) but alluding to the vſage of Gods people in the time of the *old Teſtament*, ſaith, that we haue the *firſt fruites (Id eſt)* certaine *ſhoutes* (or rather *eares*) *of corne*, in reſpect of the whole *haruеſt*; & *certaine ſmall cluſters*, in compariſon of the *whole vintage*; whence it is apparent, that Gods children, though they haue the truth of *grace* in their hearts and all the parts of it: yet they are not compleat, or accompliſhed in *grace*, and haue not the fulneſſe, nor all the degrees of it: If we regard *quantitie, there is more ignorance of heauenly things in them*, then knowledge; more ſinne then ſanctitie, and more *rebellion* then obedience: the gifts and graces of God in them, are but (as it were) *certaine beames* of the Sunne of righteouſneſſe, *certaine graines* of gold, in compariſon of the *whole mine and mountaine*, & certaine *drops* of the *water of life*, in regard of the *maine Ocean* of Gods grace.

Obſerue.

Ea quæ ſcimus, ſunt minima reſpectu earum, quæ ignoramus. Ariſtot.

The firſt reaſon.

From a partiall (or vnperfit) cauſe, cannot proceede a totall and full effect (for there is not more in the *effect* then was in the *cauſe*) but the next and immediate cauſes of their thoughts, *words, actions, to wit, the enlightning* of their minds, and the change and *ſanctification* of their wils and affections, are but partiall, they are begun, and in motion, and in the way towards perfection, but they are not yet perfit: for their knowledge and vnderſtandings are mixt with ignorance: their wils and affections with rebellion: their faith with vnbeliefe: their hope with doubting: and ſo their thoughts, words, actions are ſoiled and defiled with ſinne: in ſo much that what they *would doe? they doe not, but what they hate, that they doe!* Sinne is condemned in them, but not deſtroyed:

Rom. 7. 15.

In ijs damnatũ peccatum ſed non extinctum.

ed; lessened, but not abolished, weakened, but not wholly wasted.

The second reason.

Our spirituall birth, and the growth of it (ordinarily) followeth the order of our naturall *birth*: for in sundrie places of *Scripture*, it is compared and resembled to it: but our naturall birth, is not perfitted all at once, but by times and degrees, & when the childe is brought forth, it doth not forthwith attaine vnto his ripenesse and perfit state and stature: but hath his infancie, his childhood, his youth, and then it full strength and perfit man: And thus it fareth with our new *birth and new man*: It hath his forming and framing, *his growth and encrease, and shall aspire* vnto the pitch and point of it full *age before the iudgement day*: *They* are in their way, but not yet at their *iourneies end and rest*.

Gal.4.19.

Ezech.47.

Eph.4.13.

1.Cor.13.10,12

The third reason.

The children of God, during this mortalitie, are not capable of absolute perfection.

They (during this mortalitie) are not fitted for it, nor worthie to receiue it, and therefore God will haue them exercised before that hee put them into full *possession* of absolute perfection: and that partly, by reason of their shallow apprehension of grace offered, and partly by reason of their diuers decayes, *losses, arreareges*. For, first, Gods children (though *vessels* of grace, and of gould and *siluer*, seruing for honourable vses) are but like narrow-mouthed pots, and cannot at once receiue all the grace that is by the ministerie of the word offered, but by little and little receiue it, and here that *Rule* of the *Philosopher* hath his *place viz.*, whatsoeuer is receiued, that same is receiued, according to the measure of the receiuer and not of the thing receiued. The law *is spirituall*, and doth require spirituall and perfit obedience, *but they are carnall* that is, full of *sinnes, slips, imperfections*; Secondly, their passions lead them hether and thether; Thirdly, their manifold temptations, are like so manie *rubs* and *hubs, blockes, and stones*, in their waies: where at they ofttsoone stumble, & are let in their iourney & especially they in the (daily) *combat betwixt the flesh and the spirit*

2.Tim.2.20,21

Quicquid recipitur, recipitur secundum modum recipientis et non recepti.

Gal.5.16.&17.

spirit, though at length they preuaile, yet they receiue manie foiles and fals, and often (for the time) lose somewhat of that they formerly had, and are troubled and terrified in conscience. An example hereof, wee haue in *Iacob*, when he all the night wrestled with the *Angell (Iesus Christ)* for, as the *Angell*, when Iacob wrestled *with him, touched*, loosed and vnionted *the hollow of his thigh*; in so much that he halted *all his life after it*, and yet notwithstanding by reason of his importunitie, he preuailed: So Gods children (euen the stoutest and strongest of them) receiue (for their correction and humiliation) in the *spirituall combat* and conflict, some losse and lamenesse, and some hurt and wound: yet (because God will perfit his power in *Infirmitie*) they are more then *conquerours*, through Christ that loueth *them*. Neither must Gods purpose and proceedings herein seeme strange, and much lesse offensiue. For his will is, that there shall be a notable and remarkeable difference betweene mortalitie and immortalitie, betwixt the childhood of his Church in this life, & the perfit manly estate of it in the next: I say betwixt the Church warring in *earth*, and it triumphing in heauen,

Gen 32.24&25

Pezelius in Genesin.

2.Cor.12.9.10.

Rom.8.37.

The first vse.

Hence is discouered the conceiued vanitie and vaunting veine of manie that are but nouices, petites, and incipients in Christ his schoole, who being but low shrubs imagine that they *are tall Cedars*: being but windie *bladders* conceite themselues to be full of all the *Spirit*: hauing hardly gotten the true beginnings of pietie and puritie, beare themselues in hand, that they haue the perfection and pith of it. These men measure not themselues by their inward state, whereof they are ignorant, but by their outward appearance: They measure themselues by themselues, which is a partiall and *Lesbian* rule, but not by the touchstone and standard of Gods word: And hereupon these emptie caskets, and these *tinckling Cymbals* make the greater sound, but in the winde and

tempest of triall and trouble (*these*) leaues and *chaffe* will be scattered, and at the *comming of the Lord* (if not before) they shall bee vnmasked and vncased, and their nakednesse shall *appeare* to, and their shame be seene of all men. Apoc. 16. 15.

The second Vse.

Secondly, these are also, by the authority of this doctrine, taxed and reproued, who confounding all things, vaile and hide all want and absence of grace in themselues, vnder the curtaine and colour of imperfection, as though there were no difference betweene blindnes and dimme sight, between nakednesse and apparell, betwixt life and death, betwixt bondage and liberty, something and nothing: heere it is true, *hee that maketh no distinction, ouerthroweth Art*: and they that cannot, nor will make no difference betwixt *light and darknesse*, naturall *gifts and spirituall*, and between presence of grace and want of it, do put out the eies of faith and make all sinnes equall, and so destroy all Diuinitie: These peeuish persons *wittingly and wilfully seduce* their *owne soules*: and their fond excuses will not holde out water, but faile them in *death, and at the day of iudgement leaue them without excuse*. *Qui non distinguit, destruit artem.*

The third vse.

Heere is matter of endlesse comfort for all them, that haue the sound beginnings, and parts of sauing grace, and that are carefull and constant by the vse of all good meanes, namely by *hearing of Sermons, receiuing of the Sacraments*, the vse and practise of prayer and thanksgiuing, reading of the Scriptures and of all learned Diuines, disputes and treatises: by holy conferences; and by conscionable walking in their ciuill and Christian callings, to cherish and strengthen the same. God will accept them for the better, and not the greater parts: hee will more esteeme them for the graces of the spirit, then dislike or distast them for their corruptions: if they bee no stronger then *bruised reeds*, Christ will not breake them: Matth. 12. 20.

them: and if their faith do but *ſmoake*, he wil not quench it: Hee accepteth in them, the deſire for the deede: and will in his due time finiſh the ſpirituall building begun in them: *his grace is ſufficient for them, and hee will perfit his power in their manifold infirmities.* 2. Cor. 12. 9.

Groane within our ſelues.

OVt of theſe words, *Groane within our ſelues*, this inſtruction offereth and preſenteth it ſelfe to our conſideration, namely, that the very inward *ſighes and groanings* in Gods children, are certaine and infallible *ſignes*, and teſtimonies of their *Adoption, and are much reſpected* of God: * *Nehemias, David*, the Children of God in their captiuity in *Ægypt, Moſes: Exod.* 14. 15. *Anna, Ezechias, Paul*, yea and our Lord *Ieſus* himſelfe *are in the Scriptures noted and ennobled for their ſighes and groanings.* Obſer. Pſalm. 51. * They are the idiomata (i) peculiar affections in Gods Children. Iſai. 38. 14. Exod. 3. 9. Act. 7. 34. Ioh. 11. 33. 38. Pſal. 51. 15.

The firſt reaſon.

The inward *groanes:* (which often times breake out into outward *paſſions*) are a part of Gods ſpirituall worſhip, whereby they are diſtinguiſhed from al hypocrites, whoſe ſeruice and holineſſe is onely outward: for they proceed from a broken and contrite heart, and are ſpeciall effects of Gods ſpirit, which hee cannot but highly eſteeme of.

The ſecond Reaſon.

They are weary and heauy *Laden*: they feele their ſins like a *Miſtone* to preſſe them downe: they labour vnder the burden of their manifolde falls, and faylings: they ſee in what danger they ſtand: and how mightily the *Diuine* Maieſty is, or maybe offended: No known ſinne ſeemeth light to them: they ſtriue to ſhake it off, and would faine bee eaſed of it: For it breaketh their hearts, and forceth them to crye out with bleſſed *Paul*, *O miſerable man, who ſhall deliuer vs from this body of ſinne?* But contrariwiſe the wicked make but a *ieſt* and ſport of Rom. 7. 24. Prou. 4. 16. *ſinne*,

ſinne, It is *meate* and *drinke* to them: And they receiue it into their ſoules and bodies, as the *Gallant and ſwaggerer doth his Indian weede*, that is, *his idle, idoll*, *Tobacco*: It ſeemeth honie in the *taſte*, but it is more bitter then wormewood and gall in the *triall*.

The third reaſon.

The *eclipſe* of ſyncerity: decay of piety: freezing of charity: the oppreſſion of the innocent, the encroaching of ſuperſtition: the intollerable *breach of the Sabbath*, *and Inundation of Atheiſme and* profanenes, do compel their hearts to melt and to mourne for the abominations that are done in the land, and when they ſee and heare the wicked *converſation of the vngodly, to vexe their righteous ſoules from day to day*: They as good ſubiects cannot abide that their *Heauenly King*: as good ſeruants that their *Heauenly Maſter*: and as dutifull and louing ſonnes that their *Heauenly Father*, ſhould bee ſo blaſphemed, diſhonoured, offended, and prouoked to anger.

Ezech. 9.4.

The fourth reaſon.

The manifold troubles, and perſecutions of the miniſters and members of Chriſt of all ſorts and in (all) places, where *ſin and Satan* reigneth, doe draw *figbes from their hearts*, teares from their eies, and complaints from their *mouthes*! They are greeued, troubled: yea and martyred (in affection) to ſee Gods deere ſeruants ſo indignely *handled*! *Hence they crie, helpe Lord: and vp Lord, let not man preuaile: and, how long Lord holy and true? And remember the enemie and the auenger.* They know that it cannot goe well with the whole, when it fareth ſo ill with the parts. But the enemies of God, whoſe badge and cognizance is cruelty and pittileſſe compaſſion, reioyce at their *troubles*, make merry, and ſend *gifts one to another*: their ſong is, *downe* with them, *downe* with them: but their ſinnes are ſcored vp: and they fulfill the meaſure of their ſinnes: and their damnation *ſleepeth not*: And though God commeth with *woollen*

Pſalm. 12.1. Apoc. 6.10.

Apoc. 11.10.

feet,

feet, yet he ſtriketh with *iron hands:* and the ſlower that his vengeance is, the more ſeuere will it be when it is to be executed.

The firſt vſe.

παρεμ.

Heere we haue very iuſt cauſe and occaſion to weepe for, and to bewaile the more then ſtony hardnes of our ſenſleſſe and dead hearts, that when ſo many occaſions and obiects of *groaning* are daily offered, yet our hearts will not come downe, *ſend forth groanings, nor* diſtill into teares: ſurely, ſurely, our hearts are harder thē the *Adamant*: for though neither fire nor iron, can ſeparate nor diſſolue the parts of it, yet the hoat and freſh bloud of a goat doth cauſe it to yeeld, and to diſſolue. Our hearts are harder then the *Rocke* that *Moſes did ſmite with his rod*, for when he ſmote it, it powred forth *abundance of water*: But neither *mercies nor miſeries, rods* nor rewards, can draw *groanings* from our hearts, nor ſinne, teares from our eies: wherefore let vs moſt humbly and heartily entreat the *Lord, to giue vs a new heart, and to put a new ſpirit into vs, to take away the ſtony heart out of our bowels, and to giue vs an heart of fleſh*; that may *melt at Gods iudgements* as *Ioſias his heart did*, and that may yeeld it ſelfe pliable and frameable to God, by his *Spirit*, to worke vpon.

Leu. Lemni. de gemmis. Lib. 2. c. 15.

Num. 20. 11.

Ezech. 36. 26.

The ſecond vſe.

παραιν.

If wee in our griefes, agonies, diſtreſſes and extremities, can but *groane* & crie inwardly vnto God for counſaile, eaſe and deliuerance (though with our tongues we cannot tell how to ſpeake or pray: as wee would and ſhould; nay, if Tyrants and perſecutors, ſhould cut our tongues out of our heads: Let vs not be diſmaid, nor diſcouraged, but comfort and cheere our hearts: God that hath taught vs by his *Spirit*, thus to groane, & that knoweth and approoueth what his owne *Spirit* deſireth and coueteth, taketh notice of theſe *Groanes*, accepteth of them, and will heare and deliuer the oppreſſed: Theſe proceede from a broken and *contrite heart*,

Exod. 14. 15.

Pſalm. 12. 5.

Pſalm. 51. 17.

which sacrifices God despiseth not: but most affectionately tendreth: but woe to those wicked ones that by their oppression, and by their scandalous life and iniurious dealing, cause Gods children to groane & grieue: they heerein touch the *apple of Gods owne eye:* and better were it for them that a millstone were hanged about their necks, and that they were drowned in *the depth of the Sea*, then thus to offend one of Gods children.

Zach.2.

Math.18.6.

Waiting for the adoption.

THe word *Adoption* hath a threefold signification: first it is (sometimes) taken for the *Adoption* of *Election*, whereby we are (Gods) *Sonnes* in his eternall decree and counsell: Secondly, for the *Adoption* of *Iustification*, for as soone as wee actually beleeue in Christ, we are actually made the *Sonnes* of God: Lastly, (as in *S. Lukes Gospell*, and also in this place) it is vsed for the *Adoption* of *glorification*. From this last *notion* & sense, I draw this *collection:* It is a proper marke and Character of Gods Children to desire, hope, *and wait for their glorification and full Salnation.* They *wait* for their Masters returne from the wedding: They looke for *the blessed hope*, and for the glorious apearance of the Lord *Iesus*: *They* pray for the comming of Christ: They sigh for it; And prepare themselues against that day.

Eph.1.4.

Ioh.1.12.
Luke.21.28.
Obser. "
Luke.12.36. "
Tit.2.13. "
Phil.3.20. "
Apoc.22.20.
2.Cor.5.2. & 5.
Matth 25.10.

The first reason.

It is the nature and property of hope *with patience to waite* for that which is promised *and not seene:* and so much the more carefully to attend it, as the thing hoped for, draweth neerer to his date, and accomplishment: For this hope is built vpon the powerful and vnchangeable *Promise of God in the Scripture;* yea, and vpon his *oath*, and it is the *anker* of the *soule both sure and stedfast*, to stay the *shippe* of their conscience, that it be not carried away by the *stormes* & tempests of troubles: wherfore where there is no desire and expectation, for full redemption,

Rom.8.25.

Hebr.6.19.

demption, there is no hope, no faith, no comfort, no religion.

The second reason.

They are *Sojourners, Strangers and pilgrimes* in this present world, they haue no setled seate, nor *abiding Citie heere, but they seeke one to come*: and in this their pilgrimage, partly, the *view* of their owne sinnes, and of the abominations of the world, and partly, the manifolde, yea and remedilesse wrongs and indignities, that they heere vndergoe, and doe make them loath this wretched life: and to long and looke for a better, where they shall rest from all their labours, and enioy *fulnesse* of *pleasures* at Gods right hand for *euermore*.

Psal. 119. Gen. 47. 9. Hebr. 13. 13.

2. Thes. 1. 6. 7.

The third reason.

The contemplation and serious consideration of the more then excellent *waight of* the *eternall glory* that shall be *reuealed* in their soules and bodies, and also of that most blessed and *immediate fellowship and communion*, that the *Saints shall* haue mutually, not onely one with another, but also with the *whole Trinity* (that is) with God the *Father, Sonne, and Holy Ghost*, doth put an edge and life to their desires; & encreaseth their hopefull expectation. If no workeman worketh for nought, but euery one looketh to some certaine end: If the hyred seruant waiteth for his dayes wages: if the husbandman for the pretious fruits of the earth, If the traueller desireth the end of his iourney that he may rest: and the souldier haue respect to the victory and vnto the spoile: Then how much more should we that tarry for such a Kingdome, exercise and stirre vp our *hope* and *patience*?

Nullus efficiens agit temerè, sed omnis propter finem certum agit.

Quæst. But why do many of Gods children more feare the last Iudgement then desire it?

Answ. First, they by reason of the dregs of corruption, doe not sufficiently distast the world: Secondly, many of them are *babes* and nouices in Christianity: Thirdly by the violence of some tentations.

Answ.

The firſt vſe.

Fearefull and (almoſt) forlorne, vnhappie, yea and hopeleſſe is the eſtate and condition of many, yea euen of thoſe that liue in the bodie & boſome of the Church, whoſe thoughts, meditations and deſires are taken vp only with *earthly* profits and pleaſures: They ſet vp their *reſt* here and ſo liue, as if there were no generall reſurrection, and neither *Heauen* for reward, nor *hell* for puniſhment to bee expected: They, falſly imagine, that there is a certainty in vncertainty, they make the *World* their paradiſe, and as for the glorie to be reuealed, they beleeue it not, and therefore they hope not for it, and ſhall neuer be partakers of it.

The ſecond vſe.

Let this be a caution vnto vs, that we make not the outward ſtate & condition of Gods children in this life the rule, ſquire, & touchſtone of their hope & happines, (for thē we meaſure them with a *Leſbian rule*, & weigh them in a falſe ballance) their preſent life is but a toyleſome & troubleſome pilgrimage, and a painfull (yet no popiſh) purgatory, yea a continuall *Croſſe and Martyrdome:* their life of *glory is hid with God in Chriſt*, *it doth not yet appeare*, neither to themſelues nor others: *what they ſhall be* though they *walke by faith, and not by ſight:* Finally, they, though *Gods good Corne*, yet they are ſo hid in the *mountaines of the* worlds chaffe, that few of them are knowen (in perſon and face) and by experimentall knowledge, one to another, but let vs meaſure, eſteeme and iudge of them by their *bleſſed hope:* by their title to *eternity*, and by their glorious ſtate to come; for then they ſhall be enſtated and put into the poſſeſſion of *Heauen:* where there is the abſence of all euill, *and fulneſſe of ioy and glory vnſpeakeable for euermore.*

Vita eius qui ſecundum Euangelium vixerit, eſt continua Crux et Martyrium.
Col. 3. 3.
1. Iohn 3. 2.

1. Cor. 4. 18.
Pſalm 37.
Apoc. 14. 13.

The third vſe.

Let the hopeful expectation of this promiſed and prepared glory, make vs patient in all perplexities, comfortable in Croſſes, and firme and forward in euery good

worke:

worke: For, we serue the most honourable and bountifull Lord and Master of all others: who procureth and reioyceth in the prosperity of his seruants: and will (especially in the life to come) such is his fauour and mercy, abundantly and euerlastingly reward our sufferings and our well doings: If the due consideration heereof will not put life, spirit and courage into vs, what will do it? *Every worke* (saith *Ierome*) *is wont to bee accounted light, when we thinke on the reward of it; and the hope of reward, is the comfort of the labour.*

Omne opus leue fieri solet, cum eius præmium cogitatur, et spes præmij est solatiū laboris.

The redemption of our Bodie.

BY *Redemption* of our body, is not in this place ment, the price and ransome of it, for Christ our Sauiour paide it to God his Father in our behalfe, aboue 1600. yeares agoe: but in this place, as in that of *Luke cap.* 21. 28. It signifieth the full and finall *effect and consummation of it*, to wit, the regeneration and glorification of the body: whence I note that God doth obserue a certain orderly and graduall proceeding in accomplishing our *Adoption and Redemption:* the *Adoption (or Sonneship) of election* goeth before the *Adoption of iustification*, and that of *Iustification*, goeth (in time) before the *Adoption of glorification.*

Obser.

The first reason.

The *soule* first sinned in harkening and assenting vnto *Satans suggestion*, and the *body* afterward sinned in being the instrument to put it in execution; therefore the wise and mercifull Lord, doth in this life begin and forward the regeneration of our soules: but the regeneration and glorification of our bodies, (whether wee respect their *substance or properties,*) is reserued to the *day of iudgement:* the body may (in a sort) be said to bee regenerate and is truely regenerate and sanctified in this life, but that is onely in the *holie disposé, vse and application* of the whole and the *seuerall* parts: but not in the

Rom. 6. 13. 14.

substance and qualities, for the senses are not hereby refined; nor the body kept from *decay*, death, mortalitie and temporall miserie.

The second reason.

God in the worke of our redemption will make a notable and manifest *difference* betweene Christ his first and his second comming: Christ, at his first comming, paid our perfit ransome, and ransomed it, and daily doth by degrees, *renew and repaire* our *soules*: But at his second comming, he will not onely absolutely and eternally free our *soules* from all sinne: but also deliuer our bodie from the very remainders of it, and from all miserie and mutabilitie: and hereby make it like vnto his glorious bodie: and in this last *acception* and sence the day of the Lord is called the *day of the regeneration*: and the *resurrection of the iust*.

Matth. 19. 28. Luk. 14. 14.

The vse.

Let vs in the worke of our *Saluation*, *imitate* Gods *order and* proceeding, let vs first get, confirme and encrease the *true knowledge of God*, and true holinesse and righteousnesse: for then we renew Gods image in vs, which *Adam* lost: and then let vs yeeld our (bodily) members as instruments of righteousnesse vnto God, and carefully endeuour to subiect them in obedience to our regenerate *soules*: then God will in the time appointed, complete the *regeneration* of our soules: *and will raise vp our bodies in glorie. Blessed and holy is he that hath his part in the first resurrection, on such the second death hath no power*: but *they shall be Priests of God and of Christ, &c.*

Ioh. 5. 40.

Apoc. 20. 6.

The adoption (i) the redemption of the bodie.

HEre the Apostle interpreteth himselfe, and expoundeth *Adoption* to be the *Redemption of the bodie*, by whose example, and by warrant of many places of Scripture, wherein one and the same verse expoundeth it selfe

selfe (specially in *Dauids Psalmes*) I might (to the confounding of the lying hereticall Papists) shew that it was not Gods purpose to make the *Scriptures* so hard to be vnderstood, as they would beare the world in hand: but I purpose onely to prosecute the maine *points*, and to follow the *Apostle his scope and drift*: Here then the comfortable *doctrine* of the *glorious resurrection* of the bodie is allouched and auerred; which because it is so maine & fundamentall an *Article* of *faith and saluation*, & hath bene and is so much impugned by *Heretikes* and *Atheists*: I purpose to proue the *doctrine* of it, the *more* largely, and distinctly. I will therefore stand vpon, and soundly and succinctly prooue these foure points following: First, that the Saints *bodies* shall rise againe: Secondly, that they in matter, number, kinde, substance, shall rise the same that they were before, and no other: Thirdly, I will shew in what stature they are likely to arise: Fourthly, I will lay open the principall properties and qualities of a *glorified bodie*: Lastly, I will make a briefe *applie* of the whole *Doctrine*.

Eadem numero sunt eadē specie.

The Redemption of the bodie.

FIrst, that there shall be a generall *resurrection* of the *bodies* both of the *iust and vniust*, it is plaine and demonstrable by *Scripture of them that sleepe in the dust* (saith holy *Daniel*) *some shall awake to euerlasting life, and some to shame and perpetuall contempt*. Saint *Paul* before *Festus* professeth his hope towards God, *viz.* that there shall be a *resurrection of the dead both of the iust and vniust*. The Lord by his *Prophet Isay* saith thus. *Thy dead men shall liue, with my bodie they shall arise*. Saint *Iohn* in his *Apocalips* saw *the dead both great and small stand before God: and the sea, death and hell to deliuer vp their dead*. Now, that the *bodies* of the *Elect* and *Saints*, to whom onely the glorious and blessed resurrection is proper and peculiar shall arise, thus it by Scripture appeareth: Saint *Luke* appropriateth ŷ resurrection to the *iust*:

Obseru.

Dan.c.12.2.

Iohn.5.28.

Act 24.15.

Esay 26.19.

Apoc.20.12.13.

Luk.14.14.

iust: Saint *Iohn* saith that they that haue done good shall come forth vnto the *resurrection of life:* and that *Christ will raise vp, at the last day, them* that *come* to him (by faith) Christ in regard of the *Saints* his mysticall members, is the *death* of *death,* and *the* graues destruction, hee hath taken away the *sting* and condemnation of *death,* and the victorie of the *graue, Iob* saith *that he shall see his redeemer* (not his *condemner*) with the same *eyes: the flesh of the Saints rest in hope*; namely, that hope which they conceiue whiles that they liue in *earth.* Lastly, the bodies of the Saints (though sowen in corruption, yet they shall bee raised in incorruption: though sowen in dishonour, they shall bee raised in *glorie:* though sowen in weakenesse, they shall be raised in *power.* But it may be demaunded if the bodies both of the *iust and vniust* shall indifferently rise againe; then what shall be the difference?

Hos. 13. 14. 1. Cor. 15. 55.

Psal. 16. 9.

1. Cor. 15. 42. 43

Question.

Answer.

Ans. There (as may be gathered out of the Testimonies alleaged, and by the reasons that prooue the *Resurrection,* and by the properties of a glorified body whereby it is distinguished from the bodies of the Reprobats) is (or shall be) a threefold *difference:* First, the bodies of the *Saints,* which only are Christs members, shal arise by Christ his quickning virtue and power; but the bodies of Reprobates shall arise onely by the power of Gods *curse,* to wit, *in the day* that thou shalt eate (of the forbidden *fruite*) thou shall die the *death* (to wit temporall and eternall) and by the power of Christ as the *iudge,* effectually summoning them to appeare before him, that Gods threatning may bee accomplished in, and vpon them. Secondly, the *Saints* bodies shall arise *glorious:* but the bodies of the Reprobates, shall arise in shame and disglorie. Lastly, they differ in the end, for the *bodies* of the Saints shall arise to *eternall life,* but the bodies of the wicked to *eternall torment,* that, God his glorious mercie may be fully manifested in the one, and his glorious iustice in the other.

Causis.

Gen. 2. 17.

2. In forma seu modo. Dan. 12. 2.

In fine.

The

The firſt reaſon.

God to whom nothing is impoſſible, that in the beginning brought forth and faſhioned all things of *nothing*, can and will raiſe vp their bodies *out* of the ſame matter: by that word, whereby he created all things, by the ſame he will repaire all things: he that did the greater worke, cannot he doe the leſſer? For, it is farre more hard, to create that which before was not, thē to repaire (or reſtore) that which was. Hee that could faſhion a new creature: ſhall not he be able, to repaire it *When it is dead?* he that could bring forth that which was not, that it might be ſome thing, cānot he reſtore that which now is, when it is fallen?

Luk. 1. 37. Phil. 3. 21. Matth. 22. 32.

Aug. Qui potuit formare nouam Creaturam, non poterit reparare mortuam? Cyrill. Qui potuit id quod non erat, producere vt aliquid eſſet, id quod iam eſt, cum reciderit, reſtituere nonne poteſt?

The ſecond reaſon.

Chriſt our head, being the *firſt fruites of them that ſleepe*, and the pawne of our reſurrection, did in his true humane *body* riſe againe, and therefore the Saints his members ſhall riſe againe, for that which was performed and fulfilled in Chriſt the head, muſt alſo (in proportion and in due time) be performed and fulfilled in the members; for he roſe in our roome and ſtead, and for vs his bodie felt no corruption, and therefore ours ſhall not feele *eternall*! He hath (as a pawne) carried our fleſh into heauen, therefore we ſhall aſcend after him, but this cannot come to paſſe before that our bodies be raiſed. *Caſſidore* ſaith well: There is in Chriſt (as he is man) the fleſh and blood of each of vs: therefore where my portion raigneth I thinke I raigne: where my blood hath dominion, there I finde that I haue dominion: and where my fleſh is glorified, there I know my ſelfe to be glorious.

1. Cor. 15. 20.

Caſſiod Eſt in Chriſto homine vniuſcuiuſque noſtrū caro et ſanguis: vbi ergo portio mea regnat, regnare me credo: vbi dominatur ſanguis meus, ibi dominari me ſentio: vbi glorificatur Caro mea, ibi me glorioſum eſſe cognoſco.

The third reaſon.

Chriſt hath by his death and obedience redeemed their *bodies* as well as their *ſoules*: therefore they muſt needes *riſe againe*, or elſe Gods purpoſe, Chriſt his *paſſion* in that behalfe had beene forceleſſe and fruitleſſe, and our *Saluation* not perfit, but vnaccompliſhed.

1. Cor. 6. 19. 20.

The fourth reason.

The *continued and continuall groanes* of the *Saints* for their full Saluation, and their feruent desire and expectation of it; doth inferre the *resurrection*: For these are rare *fruites* of Gods sanctifying *Spirit*: but Gods *Spirit* cannot be frustrate of *his end* and scope, nor the Saints of their desire and expectation.

Deus et natura, (immo Deus et gratia) nihil facit frustrà.

The fifth reason.

There *shall be a day of iudgement* wherein all men in their whole persons, *viz.* in their *soules and bodies* must appeare before the iudgement *seat* of Christ; and there receiue a due reward or punishment, therefore there must needes be *a rising* againe of the bodies: take away the *subiect and obiect*, and take away the end.

Act.17.31. 2.Cor.5.10. *Sublatis destinatis ad finem tollitur finis.*

The sixth reason.

One absurditie being graunted, many follow. Now if there bee no resurrection; then God should not, and could not be *omnipotent*: his promise should be of no vertue and vigor: the *vnseparable vnion betwixt* Christ his *bodie* & ours, dissolued: the blessed *ministerie of the word and Sacraments*; all practise of *pitie, repentance, iustice, charitie, yea all confession, suffering and martyrdome*. yea, and the very death, *Resurrection and ascension* of our blessed Lord and Sauiour should be all in vaine and to no purpose: yea, and we dead in our sinnes.

Ariſt. ἐνδς ἀτόπου δοθέντος πολλὰ ἕπονται.

1.Cor 15.17. 18 19

The seuenth reason.

We in the volume of Gods booke haue manie types, figures and resemblances hereof: *viz.* In *Enoch & Elias* (though instantly transchanged) rapt aliue into *heauen*, the one before the law was written, and the other in the time of the law: In the *widdow of Sarepta* her sonne raised to life by *Elias* his prayers: in the *Synamites* child raised by *Elizæus*: In the dead *souldier* that being cast among, and touching *Elizæus* his *dead bones, reuiued*: In the *dead bones* (whereof we read in *Ezechiel*) that *began to shake and come together, bone to his bone*, and to be couered with sinewes, *flesh and skinne*, and that *being breathed*

Enochus et Elias duo Candidati immortalitatis. Gen.5.24. Hebr.11.15. 2.King.2.9. 1.King.17.22. 2.King.4.16. 33. Ezec.37. 8 9

thed on by the foure Winds reuiued and ſtood vpon their feete: In *Iairus* his *daughter*: In the *Widdowes Sonne* of *Naim*: And in *Lazarus*, all raiſed vp to a temporall life by our *Lord and Sauiour*: and moſt eminently, in the *bodies of diuers Saints*, which by vertue of Chriſt his reſurrection, and to *euidence* it the *more*, roſe out of their graues, and walked vp and downe in Ieruſalem, and appeared to manie; touching whom it is moſt likely, that *as they roſe with Chriſt*, ſo when Chriſt *aſcended*, it is likely (or thought) that they aſcended with him: For, they roſe to this end to manifeſt the quickning vertue of his reſurrection. There vnto as reſemblances may be added, the ſparing of *Iſaac* that ſhould haue beene ſlaine and *ſacrificed*: From death *Abraham* receiued *him in a figure*. Secondly, *Aarons* drie *rod*, or ſticke, that budded and *bloſſomed*: and the *deliuerance of Ionas* out of the *whales bellie*, wherein he had beene three *daies* and *three* nights, captiuated and encloſed.

10 Matth. 9 25. Luk. 7. 15.

Ioh. 11. 43. 44. Matth. 27. 53.

Aug. in ſerm de paſſ. Horum corpora, ſicut cum Domino reſurrexerũt, ita cum eo aſcendente, etiam ipſa aſcendiſſe creduntur. Hebr. 11 19. Numb. 17. 8. Mat. 12, 39. 40.

The eighth reaſon.

Types and enducements in nature, from whence wee may conceiue ſome poſſibilitie of the *Reſurrection*, are (or may be) theſe, and the like: Firſt, *Kernels* and *ſeedes* of anie kind caſt into, and buried in the *earth*, where in they ſeeme for *the time* to die; appeare and ſpring out of the *earth* and grow to a perfit *bodie*: Secondly, plants, trees, hearbs: that in the winter are (as it were) dead and haue no appearance of life (in them) but in the Spring when the *Sap* aſcendeth from the *rootes* vpward, they *grow tender*, *bud* and bloſſome: and in their kind, bring forth, *leaues*, *flowers*, *fruites*: Thirdly, *ſwallowes*, *wormes*, *flies*, who lying dead in the winter, do in the ſpring time, by vertue of the *Sunnes heat*, reuiue: Fourthly, and ſingularly, in the *Phœnix* of *Arabia*: of whom Philoſophers and *Diuines* haue written, that when ſhe hath paſſed, or outliued (the ſpace of) ſixe hundred yeeres, ſhe gathereth *Cynamon*, *Caſia* and other ſweet woods, and maketh her ſelfe a *caſe*, *couert*, *or neaſt*, which being ſet

1. Cor. 15. 36. 37 38.

Matth. 24. 32. Perkin. vpon the creede. p. 424. *Ambroſ. Doceat nos phœnix exemplo ſuo, reſurrectionem credere, quæ ſine exemplo, rationis perceptione ſibi inſigniare reſurrectionis inſtaurat.*

on fire by the *Sunnes* heate, ſhe burneth her ſelfe, and out of her aſhes a new *Phanix* ariſeth whereby ſhe is renewed, and her kind preſerued. *Pomp. Mel. deſitu orbis lib. 3. c. 9.*

Dion. in Hiſt. Yea and it is verie probable and agreeable, that a *Phanix* being ſeene before the laſt yeere of *Nero*, did ſignifie the *Reſurrection* of Chriſt, and of all the beleeuers, after they had from heauen receiued life from death.

That the bodies of the Saints, ſhal ariſe again the ſame that they were before, in matter, ſubſtance, number, with the ſame parts and members, the ſame fleſh, skinne, veines, blood, bones, ſinewes, head, eies, eares, hands and feete, ſides, and not *new bodies be created, as the Maniches* hold; Albeit the former Scriptures and reaſons which euinced the reſurrection, may ſufficiently proue; yet that the truth may more euidently appeare, I adde & adioyne theſe *Teſtimonies* and arguments following. *Bleſſed Iob* ſaith, that *his redeemer liueth, and that he ſhall ſee him with the ſame and with no other eyes.* The *graue ſhall open, and the bodies ſhall come forth, ergo* the ſame *bodies* and no other ſhall ariſe. The ſame *bodie that is ſowen in corruption, in weakeneſſe, in diſhonour, ſhall ariſe againe in incorruption, power, and honour:* Laſtly the godly daily, and (eſpecially) in death commit themſelues vnto God, as vnto a faithfull *Creator: Ergo*, he will as well (in time) raiſe vp their bodies, as he then receiueth their *Soules, otherwiſe he could not be faithfull.* The certaintie hereof we may in ſome ſort conceiue by a familiar compariſon. As diuers ſeedes, or cornes caſt and mingled together in the *earth*, doe at the length, ſpring out of it, grow to a perfit bodie, and each in his kind bring forth proper and diſtinct fruit: ſo the ſeedes of the bodies of the Saints, though caſt into the *earth* and there conſumed, mingled and confounded together; ſhall bee raiſed and riſe againe in diſtinct members and parts, the ſame that they were before, that they died.

Obſeru. 2.

Iob. 19. 25. Iohn 5. 29.

1. Cor. 15. 42. 43.

A ſimilitude.

The firſt reaſon.

That which *riſeth* againe firſt *fell* (for to fall and riſe (againe) are *relatiues*, the one whereof doth conſiſt of the mutuall affection of the other) but theſe our naturall *bodies*, firſt fell by death, *Ergo*, they and no other, ſhall riſe againe.

Hieronimus. Argumentum a relatis.

The ſecond reaſon.

Chriſt his bodie aroſe, the ſame, that it was before in matter and *Subſtance*: hee was ſeene to haue the ſame eyes, mouth, palate, feete, ſides, hands, bloud, *bodie*, with all the eſſentiall parts of a true *bodie*, and with length, breadth, viſibilitie, localitie; and therefore our *bodies*, muſt ariſe the ſame for ſubſtance which they were before: for his *reſurrection* is the *picture and patterne of ours*: and our vile bodies muſt be faſhioned like to his *glorious bodie*.

Luk. 24. 39. *Similia ſunt quorum qualitas eſt vna.*

The third reaſon.

The corruptible qualities of the bodie, to wit their baſeneſſe, *vileneſſe*, *weakeneſſe*, *deformitie*, *mortalitie*, ſhall onely bee aboliſhed, and glorious qualities come in place: *Ergo*, the ſubſtance and eſſentiall parts ſhall abide and remaine.

Axioma. Accidentia ſubſtantiam non conſtituunt, licèt è principijs ſubiecti ſui eſſentialibus fluant. Keckerm. Log. 184.

The fourth reaſon.

The *regeneration* of the *ſoule* and *bodie* is of the ſame nature and propertie: but the *regeneration* of the *ſoule*, doth not alter and change the ſubſtance of it, but onely reforme the ſinfull qualitie: ſo at the laſt *day* the *regeneration* (*or glorification*) of the *bodie* ſhall not deſtroy and nullifie the ſubſtance of it, but onely all innouate and change the corruptible qualities.

Parium eſt eadem ratio.

The fifth reaſon.

It is moſt agreeable to Gods impartiall iuſtice, that the Saints ſhould be rewarded not in an other bodie, but in that bodie which had wrought righteouſneſſe; and that the reprobates ſhould be puniſhed not in an other bodie that neuer ſinned, but in their owne which had beene the inſtrument of all abominations. *God is a righ-*

Gen. 18. 25.

Pſal. 62. 12.

Psal.62.12. Reuel.22.12. Rom.2.6.

teons iust iudge, who will render to euerie man (First to euerie soule and bodie: for the person of a man consisteth of both of them) according to his workes.

The sixth reason.

A similitude from a goldsmith.

The *Creator* infinitely exceedeth all and euerie of his Creatures, in wisedome, power, skill. But a cunning and skilfull *Goldsmith* can by his *Art* and skill single, sunder and distinguish *gold, siluer, copper, pewter, brasse and other mettalls*, whether in the same mountaine mingled, or, accidentally melted and confounded together; and some out of one mettall can draw an other: and shall not, and cannot much more God almightie, finde out each mans substance, & distinguish it from the dust of *beasts*, and from the dust of other men, and out of it produce and forme a perfit and glorious bodie?

Obiection.

But much of mans substance is deuoured of beasts, and turned into their nature, or deuoured of man himselfe (for the Canniballs ordinarily eate one another) how then can it arise the same againe in substance.

Answer.

Ans. Nothing is impossible to God, who can and will finde out each mans proper substance: and what if some of it be lost, yet God can supplie the rest by his power, and multiplie it, as hee multiplied the bone and flesh whereof *Eue* was formed. Againe, it is sufficient that euerie man then haue so much substance of his owne, as shall make his bodie to be *entire* and perfit; *all superfluetie* being remoued.

Perkins creede p.425.

The third Member.

Obserue.

Touching the stature in which the Saints bodies shall arise, though the Scripture hath not defined nor expressed it, yet by these grounds following it seemeth most probable (if not certen) that they shall *arise* in mans estate, or, in full and perfit stature. First, our first *parents Adam* and *Eue*, were created with bodies of perfit stature, *Ergo*. both their and our repaired bodies, shall be such. Againe, Christ the *second Adam*, arose from death to life in his perfit and best age. And therefore, wee the members

Bucan. Loc. com. pag. 422.

members *who* (in bodie as well as *soule*) must attaine vnto the measure of the fulnesse of Christ, must so arise. Thirdly, the *resurrection* is (as it were) a new Creation. *Ergo*, it must be like to the first, and therefore good and perfit. Fourthly, our bodies, must in (all) things (the *more* then excellent *difference* betwixt the *heauen* and *members* being excepted) be made like vnto (though not equall to) Christ his glorious *bodie*, but his *body* arose in full stature: *Ergo*, ours shall likewise thus arise. Fifthly, the Saints *bodies* must haue their iust proportion and decent forme: otherwise they could not be perfit and entire. Sixthly, if infants must rise infants, then old men must rise old men; but there is no distinction, or difference of age in heauen. Lastly, the tradition and iudgement of the Churches holding this opinion is not to bee contemned.

Aug. de ciuitat. Dei. lib. 22. c. 16 17. 18.
Eph. 4. 13.
Gen. 2. 25.
Apoc. 1. 6.

The fourth member.

Touching the properties and qualities of a glorified *bodie*: I, first answer (generally) that the *bodies of the Saints, shall be fashioned like vnto his glorious bodie*, the *glorie* whereof, when our Lord extraordinarily appeared in it to Saint *Paul*, did exceede the glorie of the Sunne, otherwise *Paul* could not haue discerned it, and noted it; Particularly, I answer thus: and content my selfe to expresse the principall qualities of a glorified *bodie*.

Obserue.
Phil. 3. 21.
Act. 22. 6.

First, their bodies shall be immortall, because their reward is eternall, and because Christ shall then wholly destroy *sinne and death* the cause of mortality.

Secondly, they shall be *incorruptible*, for they haue lost none of their substance, and need no repaire.

Thirdly, they are impassible and vncapable of any euill, greefe or paine, yet capable and partakers of all ioy and holinesse.

Apoc. 13. 13.

Fourthly, they shall be goodly, seemelie, beautifull: If beauty so much commend the bodie in *earth*, and if it be commended so much in the *Scriptures*, then it shall be

Eph.5.27. bee much more beautifull in *Heauen*, when it ſhall haue all perfections in perfection, and haue no ſpot or wrinckle.

Fiftly, their bodies ſhall be (at leaſt in all likelihood) *ſhining bodies*, for they ſhall be glorious, whereof *ſhining is a part (or kinde)* the righteous ſhall ſhine, not only as *the brightneſſe of the firmament*, and as the *ſtarres*; but as *the Sunne* in the Kingdome of their *Father*: this glory ſhall ariſe from the *viſion*, chiefly of God and the aſpect and continuall preſence of the *Lord Ieſus*: Glimpſes, taſtes and reſemblances heereof, we haue in *Moſes face*, which when he had beene conuerſant with God 40. daies in the mount, did ſhine ſo *brightly*, that the Children of Iſrael could not ſtedfaſtly looke on him. Secondly, in diuers and glorious *apparitions* of *Angells*: when the *Angell of the Lord appeared to the Shepheards*, it is ſaid that the glory of the Lord *ſhone round about them*; *The Angell* of the Lord that at Chriſt his *reſurrection rolled away the ſtone*, had his *countenance like lightning and his raiment white as ſnow*. Laſtly, in our *bleſſed Sauiour whoſe face in the tranſfiguration did ſhine as the Sunne: his raiment did ſhine as the Light*, and was *ſo white as no fuller on earth could white them*.

1.Cor.15.40. Dan.12.3. Matth.13.43. Exod.34.29. 2.Cor.3.13. Luke 2 9. Matth.28.3. Matth.17.2. Luke 9.29. Marke 9.3.

Sixthly, they ſhall not be naturall *bodies*, but *ſpirituall* that is ſpirituall in quality, but not in ſubſtance; for otherwiſe they ſhould ceaſe to bee bodies. The *bodies* ſhall be ſpirituall in a three-fold ſenſe, Firſt in that they ſhall be wholly freed from all *earthly and droſſie corruption*: all the ſenſes ſhall be more *pure and ſubtill*: And the *affections* ſhal (ſo much as the truth of nature wil permit) be refined: Secondly, becauſe they ſhall be no more vpheld and maintained by *earthly meanes* and helpes, but be preſerued by *Spirituall meanes*: that is, by the power of his (holy) *Spirit*; what vſe (herein) *ſhall there be of the Creature*, when the Lord of *glorie* is in *place*? and in theſe two reſpects (*eſpecially*) they are ἰσαγγελοι that is, *equall to the Angels*: Thirdly, becauſe, they ſhall neuer

Martyr.2. Reg.2. Matth.22.

rebell

rebell against, but be alwaies subiect and *obedient to the regenerate soule.*

Seuenthly, their *bodies being clarified* and refined, shall be *light, agile, nimble, able* (like the *bodie* of our Lord) *to walke vpon the waters,* and by their proper nature and motion, as well to ascend as to descend: For a glorified bodie can with celeritie and speed moue and remoue vpward and downeward. 1. Thess. 4. 17. Act. 1. 6.

Lastly (to insist no longer in these particulars) they shall be (by way of excellencie) *vessels of honour, meet for the Lords vse,* and filled with *all ioy and blessednesse.* 2. Tim. 2. 21.

Thus much of the doctrine of the generall *resurrection,* now let vs come to the vses, whether of confutation, consolation, *or exhortation.*

The first vse.

By warrant and force of this doctrine, are refuted and fall to the ground, diuers pestilent and damnable *errors* and heresies.

First, of the heathens, yea and of their chiefest *Philosophers:* who not knowing the *waies* and word of God, vtterly denie that the *bodie* being once dead, can arise againe the same, *in number, substance and kinde.* *Arist. lib. 2. de gen. et. corrupt.*

Secondly, of the *Sadduces* in Christ his time, and sithence, of the *Sardinian heretikes,* the *Archonites* and *Maniches,* and diuers *Heretickes* and *Atheists* of our times, who peremptorily held, and hold that the *bodie* riseth not againe.

Thirdly, of those, who in their absurdity, hold and defend that the bodie at the generall *resurrection* shall be essentially turned into *a Spirit,* and so looseth his bodily substance: but this palpable *error* may be thus refelled.

First, if the *bodies* in the *resurrection* become *Spirits* then they cease to bee *sensible, visible, touchable:* but Christs *bodie* when it rose againe, lost none of these properties, and therefore how can ours? Ioh. 20.

Secondly, if the *bodies* of the *Saints* be turned into *Spirits,* then they cease to be *bodies,* and how can they rise againe?

Thirdly, the bodie being turned into a *Soule, or Spirit*, the same or a diuers, then the *Saints* should consist of a double *Spirit, the one naturall, the other* accidentall, and it should follow that the bodie (being) should bee no more a bodie: For, take away the proprieties of the bodie, and take away the bodie.

Doletio proprietatum est naturæ negatio. Keckerm.

1. Cor. 14. 33.

Lastly, God should not be the author of order, but of confusion, but this is flatly against the Scripture.

The first vse (of the doctrine) of consolation.

ornare.

The aduised and serious consideration of this doctrine serueth wonderfully to cheere and comfort all Christians: for the *day* of the *resurrection* is the time of their *refreshing*, and of perfit *restitution* and a yeere of *Iubily*, and the day of our *bodies ascent into heauen*: wherfore, let vs prepare our *soules*, to meet the Lord at this *day*: and amend our liues and turne, that *our sinnes* may be *blotted out*, when the *times refreshment shall come from the presence of the Lord.*

Psal. 16. 9.

Act. 3. 19.

Act. 3. 19.

The second vse (of consolation.)

If wee beleeue the doctrine of the resurrection, wee must not immoderately weepe, or mourne for our friends departed, or for the death of most worthie and *blessed instruments* in Church and *common-wealth*: For they die not (to speake properly) but *sleepe* awhile in the *earth*, and afterwards the *bodie shall awake and ascend to glorie*: they are not perished but *parted* before: *we and they*, liuing and dying in *faith* and obedience, shall one day meete together in the *Palace* and *parliament* of heauen, and there, by our mutuall conuersement, encrease one an others comfort.

1. Thes. 4. 13.

Non sunt amissi sed præmissi.

The third vse consolatorie.

The musing and holy meditation of this *doctrine* serueth to arme and harten Gods children against all the *afflictions* of *bodie and minde*, and against all euils both priuate and publike: For, First: they are *light, tolerable, finite, temporaries*: Secondly, *an exceeding waight of glorie* doth *follow and succeed them*: Thirdly, *Dauid*, Psal. 16. 9. *Iob.*

2. Cor. 3. 17.

Apoc. 14. 13.

*Iob.c.*19.25. the seruants of God, that in the daies of *Antiochus*, were *racked and tormented*. Lastly, our Lord himselfe, did comfort themselues against death and trouble by the doctrine of the bodies *resurrection*. Hebr.11.35. Act.2.26.

The fourth vse consolatorie.

This *doctrine* doth minister reuiuing comfort against the feare of death: For, First, the *sting, poison, and condemnation of death* is taken away from all true beleeuers: it doth *interrupt our life for a season*, but it doth not extinguish it. Secondly, it doth strippe vs of the *rags* of *Sinne*, and miserie, and inuest vs with the *glorious robes* of *Christ* his *righteousnesse*. It is the *gate* of heauen, and a speedie *passage to eternall life*: Lastly, our *soules* after their *dissolution* from the *bodies, incontinently* are carried by the *blessed Angels* into *heauen*, and our bodies though *eaten* of the *wormes*, and *consumed* to ashes, shall in due *time*, be raised vp from the *death, reunited* to our *bodies*, and be euerlastingly glorified. *Mors intermittit vitam non eripit.* 2.Cor.5.1. Luke 16.

Vses of exhortation.

Let the consideration of the bodies *resurrection*, be a *bridle* to restraine and refraine vs, from all manner of *Sinne*. For we must all of vs, *come to iudgement and giue a (strict) account* of all that wee haue done in this life, whether it be good, or euill: and let it be a spurre, or *meane* to further and forward vs, to the performance of all *duties of pietie, iustice, charitie*, whiles we haue time and space, and (with Saint *Paul*) to exercise our selues to haue *alwaies a conscience void of offence towards God and towards man*. 2.Cor.5.10. Act 24.16.

The second vse (exhortatorie.)

Seeing that we desire, groane, and looke for the *glorious resurrection* of our bodies; we must not applie and diuert them to sinne and profaneness; to surfetting and drunkenness, chambering and wantonnesse, pride and vanitie, wrong and oppression, but addict and consecrate them wholy and perpetually, to Gods seruice and holy vses: that they may be *the temples* of the holy Ghost Rom.13.13.

to dwell in, and *veſſels of honour in this world:* and that they may be *veſſels of glorie* in the life to come, and not *veſſels* of wrath *prepared to deſtruction*; which God almightie grant: *Amen.*

The third vſe (exhortatorie.)

Let vs honour the *Saints bodies*, and honourably burie them; and let vs ſuffer no indignitie to be offered to their dead *bodies*, or places, where they are buried, for they are members of Chriſt, and ſhall ariſe againe in *glorie.*

Thus we haue heard the *renouation* of the world with his *ſpecialls*: the *groane* of the *creatures*, the *hope and expectation of* Gods children, their *gifts, and graces*: and the certentie of the *glorious reſurrection of the bodie*, together with the vſe of the *doctrine.* Now the God of heauen, giue vs grace ſo to be renewed here in this world, ſo to ſimpathiſe & ſuffer with the *Creature*, & *ſpecially*, with Gods children, and the Lord ſo furniſh vs with *ſauing grace*, that we waiting for, the glorious *reſurrection*, and preparing our ſelues againſt that day, may in this life haue the *earneſt of eternitie*, and afterwards the full poſſeſſion of it, which *God almightie* bring to paſſe, for our Lord *Ieſus* Chriſt his ſake, to whom with the father and God the holy Ghoſt, three perſons and one onely God, be giuen and aſcribed all honour, glorie, power and praiſe in the Church, from this *time* forth, for euermore.

Amen.

Τῷ Θεῷ μόνῳ δόξα καὶ τιμὴ.

FINIS.